The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.]

"The Church of the Living God, the Pillar and Ground of the Truth."

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JOHN HECKER, PROPRIETOR.

NEW-YORK, AUGUST 19, 1854.

{ AT No. 111 BROADWAY,
{ IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH..................8½ " 5 "
CHURCH OF THE NATIVITY..............9 A. M.
CHURCH OF THE ANNUNCIATION..............8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION......8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............9 "
CHURCH OF THE HOLY INNOCENTS...........9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn...........8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......9 A. M.
ST. MARY'S CHURCH, Brooklyn,.......at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

THE CHURCH AT HOME.

Vermont.—Not the least encouraging fact in the general growth of the Church in our time, is the increasing number and strength of her literary institutions. It is becoming more and more apparent every day, we think, how deeply and closely her interests are bound up with those of generous culture and liberal learning. The town of Norwich, Vermont, has been deservedly famous in time past for uniting, under the celebrated Captain PARTRIDGE, learned studies with manly exercises, thus contributing to the service of society sound minds in sound bodies. Captain PARTRIDGE has passed away, and the institution which grew from him has passed into other hands. Late years have begun to furnish cheering signs that the best days of the institution have not passed away with its distinguished founder. There is even good hope, we believe, that it may yet surpass its former self. We are indebted to a correspondent of the Boston *Transcript* for the following account of its late commencement:

"The University at this place, from the peculiar blending of mental and physical cultivation in its course of instruction, attracted an unusually large attendance of the military and civilians at its annual commencement on Thursday, the 10th inst. The first half of the day was devoted to literary exercises by the graduating class. Many of them possessed a high degree of merit, and fully demonstrated the fact, which has sometimes been doubted, that soldiers can be good writers and speakers.

"In the afternoon an address was delivered by the Rev. F. W. SHELTON, a popular author—a finely-written production, and no detraction to the fame of the author of 'The Rector of St. Bardolph,' or the famous 'Up River Letters' in the *Knickerbocker Magazine*. It was announced that the venerable Dr. HALE, President of Geneva College, would also appear, but we were sorry to learn that ill health prevented his attendance. The Hon. WILLIAM STARK, of Nashua, N. H., also appeared and delivered one of those fiery, brilliant, and peculiar addresses which are fast gaining him a reputation as one of the most remarkable men of the times. As an eloquent and effective speaker he certainly has but few superiors.

"The closing ceremonies were of peculiar interest. They consisted of military evolutions by the whole number of cadets. First came the infantry exercises with the cadets in their parade dress—blue short-tailed coat with army buttons, white pantaloons, and blue caps bound with gold lace. All the most difficult and complicated evolutions were gone through with a precision and nicety which elicited the warmest applause from the numerous military gentlemen present. Then changing their uniform at the word of command to pure white, they formed in squads, and with their elegant percussion cap brass field pieces, went through with the most brilliant manœuvres of light and flying artillery. Such rapid firing and loading, it was said, can be seen nowhere else in this country, excepting at West Point. Their artillery movements were regarded as superior even to the infantry. This institution is now in a most flourishing condition. The State of Vermont has recently presented it with full stands of arms, both infantry and artillery, of the latest and most approved patterns."

New Jersey.—On Thursday, August 10th, St. Mary's church, Burlington, New Jersey, was consecrated by the Bishop of the Diocese, who is also rector of the parish. The request to consecrate was read by the Rev. Dr. WATSON, rector of Burlington College, and the sentence of consecration by the Rev. Mr. FINCH, President of the Standing Committee. Morning Prayer was read by the Rev. Dr. CREIGHTON (of the Diocese of New York), and the Rev. Dr. MAHAN (of the General Theological Seminary): the lessons by the Rev. Mr. MACURDY and the Rev. Mr. CLARKSON. The Bishop preached, and administered the Holy Communion, assisted by the Rev. Dr. WATSON, the Rev. Mr. GERMAIN, Principal of St. Mary's Hall, who read the Epistle, and the Rev. Mr. FINCH. There were also present the Rev. Messrs. MOREHOUSE, STEWART, FROST, ROWLAND, E. K. SMITH, GRIES, PETTIT, WELD, C. F. HOFFMAN, and FOGGO; the Rev. Messrs. COX, SHACKELFORD, MCVICKAR, HOPKINS, and TRACY (of the Diocese of New York); the Rev. Drs. DORR, WILLIAMS, and the Rev. Messrs. ROGERS, OGILBY, BONNER, FRANKLIN, ROBERTS, and HUNTINGDON (of the Diocese of Pennsylvania); the Rev. Mr. ALLEN (of the Diocese of Massachusetts); the Rev. Mr. BOYD (of the Diocese of Mississippi); and the Rev. Messrs. STEARNS and FLAGG (of the Diocese of Maryland).

Ohio.—On Sunday, the 30th ult., Bishop MCILVAINE held an ordination in Rosse chapel, Gambier, and admitted Mr. PETER NEFF, Jr., to the Order of Deacons; the Rev. Dr. SMITH presenting the candidate, and the Bishop preaching the sermon.

In the afternoon of the same day, the Bishop confirmed six persons, presented by Dr. SMITH. On the 5th ult., *ten* persons were confirmed at St. Mary's church, Hillsborough.

A CHIME of bells has lately been put up in the tower of Trinity church, Cleveland, the whole weighing 9,931 pounds, and costing $4,000. The bells are nine in number, and are tuned to the keys of three and four flats.

Wisconsin.—The *Weekly Advocate* furnishes the following account of the Anniversary of Racine College:

"The second annual commencement of Racine College took place at St. Luke's church, on Thursday afternoon. After the procession had all taken seats, the exercises commenced with an opening prayer by the President of the College. Music by the choir then succeeded, in the chant *Te Deum Laudamus.*

"The Salutatory Oration was pronounced by LLEWELLYN J. EVANS, of this city—subject, 'The Useful.' This was an able and elegant production. The next performance was an English Oration on the subject of Education, by DARWIN R. MAY, of this city. This was a very creditable and commendable production. The Valedictory Oration was given by BENJAMIN A. SEGUR, of Pomfret, Connecticut—subject, 'Eras and Ages.' This production of Mr. SEGUR's was marked by an original and profound depth of thought, which required the close attention of his hearers.

"Other classes may in future exceed this in number, but it will take a *number* more to excel it in talent.

"A Poem by the Rev. Dr. PARK was here read. To say that it was a beautiful and chaste production, betraying the real spirit of poesy, would not be saying much, where the President is known, and where his varied talents and rare attainments are appreciated.

"The address by the Rev. ROBERT CLARKSON, of Chicago, was one of those neat, elegant, feast-affording, intellectual treats that we do not listen to every day. Notwithstanding the promise of the speaker that he would not be tedious in the length of his address, the only tedium felt was the listening to the last of his periods. It is seldom that we have so rich, so rare, or so intellectual a feast as was spread for our citizens on Thursday afternoon, and the only regret seems to be that Commencement Day did not come twice, or oftener, a year.

"The President then conferred the honorary degree of Master of Arts upon the following named gentlemen: J. S. COPLEY GREENE, Esq., of Waltham, Mass.; CHARLES CLEMENT, Esq., of this city. And the honorary degree of Bachelor of Arts was conferred upon GEORGE S. DODGE, Esq., of Janesville. The degree of Bachelor of Sciences in course was conferred upon L. J. EVANS, DARWIN R. MAY, ANDREW J. SEXTON, and by special favour, upon Mr. SAYERS G. KNIGHT, of Racine.

"After the closing address of the President to the graduating class, the students, patrons and friends of the College, with a general statement of its objects and designs, the Benediction was pronounced by the Rt. Rev. Bishop KEMPER, of Delafield. The day was fine, the exercises interesting and profitable, and the whole closed with an entertainment by the President, at his beautiful mansion on Main-street, where everything passed off pleasantly and satisfactory."

Florida.—On the 28th ult., the Rt. Rev. the Bishop of the Diocese laid the cornerstone of Trinity chapel at Bel Air—the summer retreat of citizens from Tallahassee, and the surrounding country. The site for this building was given by JOHN BEARD, Esq., and the means for erecting it provided by the members of the congregation, without any assistance from abroad. The sittings are to be free.

Mississippi.—Bishop GREEN held an ordination in St. Andrew's church, Jackson, on Sunday, the 30th ult., and admitted the Rev. JAMES PHILSON to the Priesthood. The sermon was preached by the Rev. JOHN PHILSON.

THE CHURCH ABROAD.

England.—Judging from the tone of the Press as thus far heard from, the cause of synodical action has gained immensely by the late doings of Convocation. The adversaries of the movement are evidently much put to it for matter of complaint or objection; and the more candid are either positively falling with it, or holding their minds in suspense concerning it; while perhaps the most encouraging sign of all is to be found in the course of those who aspire to serve as indicators of what is coming, and to lead public opinion by first watching its direction and then rushing ahead of it. That the *Record* and its set will still keep up a growl of opposition, is to be expected; their churchmanship being of such a kind that its only hope has to stand in the avowed enemies of the Church; since it has long been manifest that they would rather hold her subject to all sorts of dissenters, heretics, Jews, infidels, and atheists, than leave her to the free action of her own collective judgment. At the session of last winter, it was apparent that the cause had made great progress; a respectable portion of the opposing press both in England and in this country having changed its tone, and either sliding into an acquiescent mood, or faintly joining in the chorus of approval. We are far from wondering at or blaming their course; for in a movement fraught with so many and so great consequences, sober men might well pause, and look about, and consider, before giving in their adhesion to it. And, after all, the element of timidity and caution is necessary to the securing of real progress, by keeping things from going ahead too fast.

At the late session, there was within the body of Convocation itself but one person, so far as we have learned, who ventured to open his mouth as a prophet of evil from the course things were taking. This was the Bishop of WINCHESTER, a very good man no doubt in his way, but who has often shown such a want of calmness and equanimity as to render his judgment of little practical worth in such questions. Happily, the very style and circumstances of his prophecy were such as to betray its real origin in a secret fear that the issue of the movement would justify the beginning of it. His wilful forebodings are thus commented on by the *English Churchman:* "The Bishop of WINCHESTER's speech was singularly ill-timed and most unreasonable; and we regret that a Christian Bishop should have imputed to his countrymen, and apparently with approval, that they would be guilty of a most tyrannical and unprovoked interference with the just, reasonable, and *constitutional* rights of their 'spiritual pastors and masters' to deliberate on spiritual matters, with the sanction of the Sovereign, who has solemnly sworn to maintain those rights. Why should the 'temper of the country' be thought likely to vent its wrath upon the Convocation of the clergy, any more than upon the Annual Conference of Wesleyan ministers, or the General Assembly of the Scottish Kirk? Such insinuations are as unworthy of the nation as they are of the office of a Christian Bishop. His lordship went on to observe that in the harmony which had already prevailed in the deliberations of the present Convocation 'he could see *no token* that the same harmony would prevail when subjects of great and pressing interest came before them.' Considering that this observation comes from one of the leaders and champions of a party which sets up a somewhat exclusive claim to faith, we must say that this speech exhibits a sad deficiency of that Christian grace. One would have expected a Bishop, under such circumstances, to 'thank GOD and take courage.'"

We give in another part of the paper several articles on the subject from English journals, from which our readers can probably gather the main current of public opinion. In this place we must add the following short passage from the *Guardian:* "The best way to establish a right is to exercise it, and the best way of maintaining an institution, to give practical proof of its practical value. Not disturbed by the attacks of which it is the object, nor prematurely anxious about difficulties which may never arise, Convocation is quietly clearing its position and doing its work. Its committees deliberate and report; and the reports they present are such as to extort commendation from hostile critics, and silence those who will not praise. We have here the very thing we want,—a well-considered yet far from timid outline of what may be done in this direction, drawn up by wise and experienced men invested with a certain responsibility, and chosen for the purpose by a body which substantially as well as formally represents, if not the English Church, the whole English clergy. That is, we have the best suggestions that can be had, clothed with the highest authority that our Church, as it is organised, can afford. For even the Dean of Bristol, that bustling dignitary, who delights in persuading himself that he is only assisting at a sort of magnified clerical meeting, well knows that this report will carry in fact a weight and an importance which could never attach to the resolutions of any merely voluntary society. The effect produced is visible in the more respectful tone of the press, as well as in the just confidence with which the subject has been brought before Parliament by the Bishop of LONDON. Lord SHAFTESBURY sat silent. Lord HARROWBY had already avowed himself a convert. And the *Times,* that useful index of public opinion, has already begun to tack—a sure sign of a change of wind.

"Among the first fruits of the revival of Convocation, we hope to count the foundation, through an act of private munificence, of a Bishopric in Cornwall. Both Houses accepted the offer, the Lower with the warmest expressions of pleasure, the Upper with a shade of dignified reserve, a little taken aback perhaps by the idea of an English Bishop [illegible] much more than £1,000 a year. These feelings, however, so natural in men of the generation now passing away, are rapidly giving place to a clearer sense of the needs and duties of the Church."

ON THURSDAY, the 20th ult., the Hon. and Rev. HORACE POWYS, Bishop-elect of Sodor and Man, took leave of his parishioners at Warrington, of whom from 300 to 400 met in the school-room, the senior churchwarden presiding, supported by Mr. GREENAL, M.P., and the officers of the town corporation. An elegant service of silver plate, made at a cost of £150, was presented to the Bishop as a token of their high regard and esteem for his services to them during a period of 23 years. In returning thanks, Dr. POWYS said that "the Prime Minister, unsought by any political influence, had appointed him to his new sphere. His comfort was, that Lord ABERDEEN had appointed him in consideration of his having been an efficient parish minister. On the same principle he had acted in appointing a new rector for Warrington." Various other testimonials were afterwards presented to him from the teachers and pupils of five different schools connected with the parish.

On the preceding Monday, a similar presentation was made by the parishioners of Christ church, St. George's East, to the Rev. W. QUEKETT, appointed by Lord ABERDEEN to succeed Dr. POWYS at Warrington. The plate, valued at 100 guineas, bears the following inscription: "Presented to the Rev. WILLIAM QUEKETT, M.A., incumbent of Christ church, St. George's East, by many of his congregation and parishioners, as a memorial of the sincere attachment of those to whom he had endeared himself through a faithful ministry of twenty-four years, upon his preferment to the rectory of Warrington, Lancashire, July, 1854."

AT THE JULY MEETING of the Incorporated Society for the Enlargement, Building, and Repairing of Churches, the Bishop of OXFORD presiding, ninety one sums of money were granted in aid of building six new churches, of rebuilding two, and of enlarging thirteen.

AN INTERESTING festival took place at Kelvedon, Essex, on Thursday, the 20th. It was a jubilee held in celebration of the vicar's fiftieth year in the parish. A few days previous, the vicar issued an address to his people, stating that, as the completion of the fiftieth year of his ministry seemed to call for some especial act of thanksgiving, he was about to place in the church a new font, as a thank-offering, and proposing that he and they should meet together in the house of GOD on the above-named day, to unite in prayer and in that highest act of Christian fellowship and thanksgiving, "the celebration of the Holy Communion." Accordingly, the proceedings of the day commenced with divine service at half-past eleven; an infant was baptized at the new font, and upwards of 100 persons partook of the LORD's Supper. In the afternoon about twenty aged persons, old enough to look back to the beginning of this century, dined in the vicarage garden. On a banner suspended in a tree over their table was the appropriate inscription, "The hoary head is a crown of glory, if it be found in the way of righteousness." About five o'clock some of the oldest parishioners of all classes drank tea in the vicarage garden, after which the school-children marched in, headed by a banner inscribed, "Remember the Jubilee," and sang the national anthem. The proceedings of the day were closed by evening service, at which an appropriate sermon was preached by the Rev. W. J. DAMPIER, vicar of Coggeshall. The parishioners, following their vicar's example in marking the event by some offering to the church, are raising a subscription for re-seating it in oak, with a view of greatly improving its appearance, as well as providing accommodation for a rapidly increasing population.

THE PARISH CHURCH of Chalfont St. Peter, in Buckinghamshire, has been consecrated by the Bishop of OXFORD. It is an ancient church, with a new chancel, an aisle added, and otherwise enlarged. The occasion was made rich by a sermon from the Bishop, and a collection of £145.—A new church called St. Anne's was lately opened at Sale Moor, near Manchester; built on a site presented, together with a donation of £500, by Mr. SAMUEL BROOKES, the Manchester banker.—The parish church of Farnham, near Knaresborough, has been reopened, after restoration by the Incumbent.

ONE OF THE ORGANS of Dissent, commenting on the late Act of Parliament which admits Dissenters to the Universities, speaks as follows:

> We have but a very small number indeed who are likely to find their way to Oxford and Cambridge. These will belong to the wealthier and more ambitious classes that are still attached to Dissent. Now what must be the influence of the Universities on them? If we judge from the experience of the past, we cannot flatter ourselves that it will be favourable to their Nonconformity. Out of one parish in London, five sons of respectable Dissenters went to Cambridge, and the whole five became Churchmen—two of them extreme. Even where they have not at once gone over, but have continued, for a time, with the paternal communion, habits have been formed and tastes acquired, which dispose them to the Church so strongly, that at the first offence with Nonconformists they hurry away to the Establishment. How can it be otherwise? When they return to their homes, the old familiar chapel has lost all its charms, the worship appears cold and formal, and the minister, unclad in white, and unadorned with crimson hood, appears of an inferior caste. Insensibly they begin to love the Church, and its forms, its members and their gentility; and after one or two years they are lost to Dissent for ever.

Australia.—A correspondent of the *Morning Chronicle*, writing from Sydney on the 25th of May, has the following:

"It will soon be two years since the late Bishop BROUGHTON left Sydney, and it will most probably be nine or ten months yet before his successor arrives. This fact of itself shows now necessary it is that something should be done by which Churchmen in the colonies can provide for their own wants. What an outcry there would be if the sees of Salisbury or Lincoln were left vacant for nearly three years; and yet every one acquainted with the subject must know that there is much more necessity for strict and constant episcopal supervision in a new colony than in old settled dioceses like those of the mother-country.

"Churchmen here will look most anxiously for the arrival of the June mail, by which they hope to hear that the Bishop of NEW ZEALAND has accepted the metropolitan see. The word 'metropolitan' naturally causes us to ask why the see of Sydney should not be made archiepiscopal? It is the custom of the English branch of the Church to call its metropolitans archbishops; and why this should not be the case in Toronto, Calcutta, Sydney, and Jamaica, as well as in Canterbury, Armagh, York, and Dublin, it would puzzle any one to say. The matter may not practically be of much consequence, but as a token of the Erastian spirit, which looks to the 'establishment' more than to the 'Church,' it is significant.

"The number of clerymen in the diocese has been much thinned lately. Two have gone to England, and two have died. One of the latter, the Rev. Canon GRYLLS, is a great loss to the Church. He was a man of deep research and philosophical spirit, and his sermons were perfect specimens of pulpit composition. The Archdeacon is unable to fill up this and some other vacancies for want of clergymen.

"I would call the particular attention of your readers to the last report of the Newcastle Church Society. It speaks volumes for the successful labours of the energetic prelate who presides over that important diocese."

COSTS OF RELIGION AND WAR.—At the recent meeting of the Propagation Society, that truly apostolic man, Bishop SELWYN, spoke as follows:

> This brought him to the plain, simple question—was it or was it not true that one pound spent in religion was worth a thousand spent in war? It had been stated that the Kaffir War cost three millions. That was about six times as much as the whole Church expenditure in New Zealand during forty years, which had the effect of converting the whole native population to the faith of CHRIST, of adding a new colony to the British Empire, and an important branch to the Church of CHRIST. The idea that all works ought to be done by the Government must come to an end once and forever; and that led him at once to direct the attention of the meeting, first to the position of the heathen world, and next to the mode in which the funds for evangelising them might be supplied. There were no less than 500,000,000 of heathens, or 5-9ths of the whole human race, actually accessible to influence from those branches of Church of England which were planted in our colonies, and to whom it was their duty to give the blessings of the Gospel. He wished to show how easy it was to carry out this almost appalling work of the Church of England. First, the parochial system must be carried out in full in England. The missionary operations must be brought to bear in every hamlet and village, upon every street and lane, and alley in the towns; and then this country being reinforced and actuated by the vivid principle of true Christianity, would send streams of light throughout the whole world. Supposing every parish so constituted that every minister should know his sheep and be known by them, and no minister have more than 1,000 souls under his charge, and supposing he should go to his people, over whose minds he had obtained that influence, and apply literally the text of the widow's two mites, if everyone gave only a farthing a week—for two mites made a farthing—that would be a shilling a year, and 1,000 shillings would be £50. And supposing there were 10,000 parishes in England, there would be £500,000, enough to double the incomes of all the missionary societies of the Church of England. It might startle them, but if he were asked what he would do with £500,000 so raised, he would say, establish 1,000 bishoprics, with £500 a year each. GOD forbid that he should magnify his own office. His reason for saying that a bishop should be the first man to set his foot in a new country was, that upon the fundamental principle of every tree created having seed within itself, every bishop was able to create about himself a native ministry adequate to do the whole work of the country. The predecessor of the Most Reverend Prelate, in a letter addressed to him before he left England, said—"I consider New Zealand as a centre for diffusing streams of light over the islands of the Pacific, as a centre by which nations debased by bloody and barbarous superstitions may be blessed with light." He had seen many things in his own time. Might GOD grant that the prophetic words of the holy man might be abundantly fulfilled.

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ENGLISH MISSIONARY BISHOPS.—At the late meeting of the Propagation Society, the Archbishop of CANTERBURY moved a resolution for extending the missionary work of the Church, and followed up his motion with a speech of which the following is a part. It is well known that the venerable Primate is no favourite of ours, though we have never doubted his being a very mild, amiable, and good man. We think he has here read us all a good lesson of catholic-mindedness, in showing that he holds it of more importance that men should be earnest and efficient in setting forward the cause of the Church, than that they should be of the same shade of opinion with himself:

> He observed that one great encouragement for them in this work arose from the character of persons who were now found willing to go forth, and were able to be the leaders in this most holy warfare. He touched upon this, because an attempt had been made, with no friendly spirit towards this society, to throw reproaches on certain appointments, as not likely to carry out the object they had at heart. One way to meet vain arguments was to give positive facts. He looked at the appointments made during the last few years, he did not say by this society, but for the purposes for which the society was constituted, and in which, no doubt, they had more or less concern. First, there was Bishop ANDERSON, in Rupert's Land, a man who might have adorned any station in this country, fixed on that inhospitable shore, living in a temperature seldom much above freezing point, merely with the hope of bringing the inhabitants of that region to the warmth afforded by the Sun of Righteousness. He looked to the other quarter of the globe, and there was the Bishop of VICTORIA, with equal energy, talent, and zeal, watching every opportunity for introducing the Gospel into China, and endeavouring to avail himself of the present movement to introduce, indeed, a new dynasty—the dynasty of JESUS CHRIST. He looked to India, and there was the Bishop of MADRAS, bringing his experience, zeal, and talent to bear upon the important settlement of Tinniveray. The Bishop of BOMBAY was his worthy companion, using all the means in his power to bring the population by which he was surrounded to the knowledge of one GOD. In the Bishop of NOVA SCOTIA was the instance of a man leaving all the comforts and advantages of the University of Oxford for a not very desirable climate or enviable position, with no increase of this world's goods. On the coast of Africa there was Bishop VIDAL, risking the danger of the climate, and displaying a remarkable aptitude for leading a heathen population to the knowledge of the truth, by his skill in the language of the country. He would not speak for those present, because they were able to speak for themselves much better than he could. There was only one more case, that of a bishopric for the first time created, and those who knew Mr. RYAN would agree that it was the most favourable and desirable choice that could be made.

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ROMANISM IN AUSTRALIA.—A correspondent of the *Evening Journal*, writing from Sidney on the 25th of May, furnishes the following paragraphs; which seem to us of some value as illustrating how much of human nature there is in men, wherever they happen to be, and however named:

> Since my last letter the Roman Catholic body here has sustained a severe loss by the death of the Right Rev. Dr. DAVIS, titular bishop of Maitland, and Roman Catholic bishop coadjutor of the archdiocese of Sydney. Dr. DAVIS was highly respected by all classes, and his loss was felt and mourned as a general one. Of the senate of the University he was a most active and efficient member, and the senators evinced their respect for him, not only by following his remains to the tomb, but by a formal record upon their minutes, expressive of a due sense of his past service and of regret for his death.
>
> The loss to the Roman Catholic body, however, is at this juncture peculiarly great. It is not merely that they have been bereft of a valued prelate, but they have been virtually left without any head. I do not know that you have yet had explained to you the position of the Roman Catholics here at the present time, and I will therefore pause here to say a few words respecting it. Some time ago, just before the departure of the *Chusan*, intelligence had reached Sydney that some person or persons unknown (members, as it was understood, of the Roman Catholic priesthood), who had in some way or another come into collision with Archbishop POLDING, the local head of the Catholic body, had trumped up some charges against his grace at Rome, fortified by some stolen papers, from which garbled extracts had been made. Dr. POLDING, disgusted with this and with some trifling points of disunion which he had vainly contended against here, not only sent in a resignation of his archiepiscopal rank in the Church, but determined upon hastening at once to Rome, to meet his accusers face to face. The Very Rev. Dr. GREGORY, the vicar-general and lord abbot of the Benedictines, who was in some way or another mixed up in the complaints alluded to, determined upon the same course. Both gentlemen, therefore, started off in the *Chusan* before the members of their Church, as a body, had any idea of their intention. A great deal of commotion among that body was the natural consequence of this step, and shortly afterwards there was a most numerous and enthusiastic meeting of the members of this communion, at which resolutions were passed expressive of the strongest confidence in their archbishop and in Dr. GREGORY, and a memorial was adopted to the Holy See, praying that the resignation of Dr. POLDING might not be accepted, but that he might be sent back to his flock as their chief pastor. Dr. POLDING, I am bound to add, was deservedly popular in the highest degree, not only among the members of his own Church, but among all classes here, and the charges which had been got up against him were of the most paltry description. I need not recapitulate them, for they would not be understood in England, and, if they were understood, would be of little or no interest.
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> The Archbishop and his vicar-general having left, the Church was left under the sole charge of the late bishop coadjutor, and now that he has been snatched away it is very questionable whether there is any one left who will have influence enough to maintain proper order and discipline among this numerous body. The charge will, I presume, fall upon Archdeacon M'ENCROE, but the archdeacon is one of the secular priesthood, and how he will get on with the regulars of the Benedictine order remains to be seen. It is thought here that this event will hasten Archbishop POLDING's return.

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NOT AN ENTHUSIAST.—The energy of the manner of the late ROWLAND HILL, and the power of his voice, are said to have been at times overwhelming. While once preaching at Wotton-under-Edge, his country residence, he was carried away by the impetuous rush of his feelings, and raising himself to his full height, exclaimed, "Beware, I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in, and bury three human beings alive. I lifted up my voice for help so loud, that I was heard to the town below, a distance of a mile. Help came and rescued two of the poor sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape by repenting and fleeing to CHRIST, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing."

Imperfect in original

GOOD NIGHT.

Good night! a word so often said,
The heedless mind forgets its meaning:
'T is only when some heart lies dead
On which our own was leaning,
We hear in maddening music roll
That last "good night" along the soul.

"Good night,"—in tones that never die
It peals along the quickening ear;
And tender gales of memory
Forever waft it near,
When stilled the voice—O crush of pain!—
That ne'er shall breathe "good night" again.

Good night! it mocks us from the grave—
It overleaps that strange world's bound
From whence there flows no backward wave—
It calls from out the ground,
On every side, around, above,
"Good night," "good night," to life and love!

Good night! O, wherefore fades away
The light that lived in that dear word?
Why follows that good night no day?
Why are our souls so stirred?
O, rather say, dull brain, once more,
"Good night! thy time of toil is o'er!"

Good night!—Now cometh gentle sleep,
And tears that fall like gentle rain,
Good night!—O, holy, blest, and deep,
The rest that follows pain!
How should we reach God's upper light
If life's long day had no "good night."

—*Chambers' Journal.*

COMMUNICATIONS.

For The Churchman.

THE AMERICAN BRANCH OF THE "ONE CATHOLIC AND APOSTOLIC CHURCH."

The British Church, handed down, by regular transmission, "from the Apostles' time," was always that communion and fellowship in which were provided, for Christians of the British Empire, those means of grace and salvation, of religious knowledge and duty, of evangelical faith and holiness, which Christ appointed to be found and enjoyed in "His body the Church." For a while indeed it was treacherous to its trust: not abandoning the essentials of the Church, but blending them with so much error as to grievously mislead Christians, and put them in a way extremely hazardous to their salvation. Deeply painful as are the thoughts excited by consideration of their case, whose stations and opportunities should have led them to a truer knowledge of the Gospel and of the Catholic Church, a truer conformity to them, and a more faithful guidance of those whom they were bound to lead in the right way; we yet may and should charitably hope that great numbers of honest but deluded souls have found mercy and salvation, though drawn, without fault of their own, into sinful ways of doctrine and practice, by the false guidance of pastors, who, like too many prophets of old, had a "thus saith the Lord" for what they knew, or might have known, had they been faithful to the means and opportunities entrusted to them, the Lord abominated.

The reformation brought the Church of England out of this state of departure from what it was when organized and established under the first and purest influences of evangelical and catholic principles. After this happy change in the *Church*, the *empire* of Britain extended to what is now our country. On primitive catholic principles, the British Church became thus *the* Church of Christ, for all the holy and momentous purposes for which He established it, of the American British Colonies. On the change of such of those Colonies as became independent States, into their independent condition, the ministers and members of what had been the English branch of the Catholic Church, became ministers and members of a branch, derived indeed from the English; but now (for what afterwards became our one Republic, was then a confederacy of thirteen independent Republics) subdivided into portions of the Catholic Church existing in thirteen civil sovereignties. Every portion, however, was a part of the *one Church*, which Christ established, which enjoyed the personal ministry of the Apostles, and which had continued, in England, in unbroken succession, from the Apostles' time. Thus, though civilly subdivided, the ministers and members of the Catholic Church of America were, in all essentials of the Christian Church, spiritually one. As yet, however, they had not the means of continuing among them a valid apostolic ministry—a blessing to which they had heretofore looked to the mother country.

There were then in Britain, as there still are, two branches of the ancient British Church—one in England, the other in Scotland. The former was *established*, that is, civilly incorporated with the State: the latter not so; but, like our own Church, independent of the State, or civil government. As the first of these had been, under God, the means of establishing and nurturing the Catholic Church in this country, the attention of the several branches of this Church was naturally first directed to the English Church for obtaining, in the Episcopate, the scriptural and catholic means of enjoying the Christian ministry. The worldly embarrassments, however, under which that Church laboured, in consequence of its being civilly established, threw hindrances in the way. The Scottish Church kindly interposed, and at the request of the clergy of the first American Diocese, gave episcopal consecration to Dr. Samuel Seabury; who, in the name of the clergy who chose him, and a consenting laity, had long faithfully sought the boon from the English Church. The difficulties in the latter ought not to be laid to the charge of its *spiritual* character: they were the unhappy results of its *secular* relations. We should always be thankful to God, that this other way, free from such worldly difficulties, was, in His kind providence, open to us. There can be no doubt that the success thus experienced, supplied a powerful motive for the yielding to which the more worldly controllers of the Church of England were at last brought, in giving three other Bishops to the American Church.

That Church was thus empowered to become a thoroughly independent branch of the One Catholic and Apostolic Church; competent, not only to the supply of the Priests and Deacons, which, God having, by His Holy Spirit, appointed them, have been in the Church from the Apostles' time; but also to the continuing of a succession, in the Apostolic line, of those who can give that episcopal ordination without which the Church can account none to be a lawful minister of Christ. This succession could, undoubtedly, have been validly conveyed by one Bishop. For fuller attestation, however, of catholic consent and approval, and greater security against possible imposition, in so momentous a matter, the Church has, from the earliest times, required, as a thing—not of necessity, but of good and wholesome order—that the episcopate should be imparted by at least three Bishops. Through the co-operation of England with Scotland, the American Church was provided with four Bishops.

A short time after the first three of these four Bishops had entered on their diocesan duties, our present Republic was formed by the more consolidated union of the several States; and the churches in those States united in forming the one "Protestant Episcopal Church in the United States"—the same body which had, since first the British Empire extended over the territory comprising those States, been the regularly established Church of Christ for His disciples here.

This Church, therefore, is that, which only, among the many communions in our land, can claim identity with, and regular succession from, that Church which, in apostolic times, was given by Divine Providence, to our forefathers, as *the* Church to which the Gospel, with its great and precious doctrines, duties, and privileges, was, by our Lord's authority, committed. In union and communion with *it*, therefore, according to evangelical principles, the disciples of Christ, in this country, are to be united to Him; to serve Him in the faith, worship, and obedience of His Gospel; to be bound to each other in Christian fellowship; and to put forth their individual and joint efforts in enlarging and strengthening the influence of the Gospel in the world, and extending among fellow men, as ability and opportunity may be afforded, the generous acts and offices of Christian charity.

The writer would respectfully and earnestly recommend to all good Christians, as fraught with much valuable information on this subject, the perusal of the Rev. Dr. William D. Wilson's two works, "The Church Identified," and "History of the Reformation in England;" and the Rev. Dr. Seabury's "Continuity of the Church of England in the Sixteenth Century."

Of course, the view which has now been taken is liable to the charge of uncharitable exclusiveness, so often brought against all views which represent any particular faith, or any particular system of religious duty, as so belonging to the Gospel, as to exclude the right of a different faith or system, to set forth *its* claim to belong also to the Gospel. The faithful and true Christian, however, is unmoved by such charges. He knows that what is the result of principle cannot be uncharitable. He may be mistaken in the principle; but is only honest, not uncharitable, in carrying it out to its legitimate result. He may err in judgment when believing that what he holds to be the right faith, and the right Church, and right religious duty, is such; but as long as he is conscientiously convinced that it is, he cannot honestly admit that a faith, a Church, or a course of religious observance, materially differing from it, is also true. The latter may be professed in connection with personal relations and qualities deserving of high respect and affection. These he should not withhold from the *individuals;* neither should he extend them to their *errors*. To *these* he cannot, with honest consistency of principle, extend his countenance and support, however indirectly. But he should learn, as a proper inference from the principles here maintained, never to withdraw his charity from those in error, however great their error, or however underserving of charity that error itself. And seeing—as every enlightened observer must see—that erroneous views of truth and duty are cherished by really honest and good people, the excellence of whose characters might put to shame multitudes who trust much to their orthodoxy, their ritual exactness, their spiritual experiences and assurances, their rigid piety, their confidence in having undergone the new birth, and being safe from all harm by their possession of justification by faith, or to their laying up for themselves great stores of merit;—seeing this, I say, the considerate and good Christian should bear in mind, that as better men have erred, so he may err. He should never magnify his strong confidence in his own views into proof of their truth. Reasonable as that confidence may be, the word of God nowhere justifies him in regarding it as positive evidence of his being right. It may be a ground of comfort to himself; but can never be legitimately used as an argument binding on others, or as a reason for condemning them of fault. As long as this mortal probation lasts, the best of men will be liable to error. Until the glass through which we now see darkly is removed, no man can be positively certain that he is right; nor therefore positively certain that his neighbour is wrong. This consideration should teach him a lesson of humility towards himself, and charity towards his neighbour. It should especially warn him of the presumption and guilt of putting himself in God's stead, and denouncing *His* judgments upon those who differ from him. In this, it is to be feared, there is a vast deal of Romanizing among Protestants: popish anathemas being represented, in meaning and spirit, by the too prevalent disposition to denounce as *soul-destroying*, and in similar favourite terms, differences of opinion in matters of religious faith and duty; and to consign those who hold errors thus rated, to divine malediction. Much of an antichristian spirit is thus manifested by those who desire to be considered as antichrist's most decided enemies.

All such things are wrong, and will be eschewed by the truly evangelical Christian. At the same time, earnestly believing that the Gospel is one, its faith one, its Church one, its system of religious and moral duty one; he faithfully avails himself of the means and opportunities within his reach, to understand what they are; and as faithfully endeavours to make *them* the rule and measure of his religion; calling upon God, at all times, by diligent prayer, for His grace to guide and aid him in that true direction of his moral agency, which will lead him both to know the truth, and to apply it in the consistent regulation of his heart, character, and life.

One more remark in close of the present communication. The writer regards it as an important one; and would respectfully solicit the attention to it of those who differ from him in the obvious tendency and design of this communication.

Of course, all that has been now written has been so with the intention of connecting it with the doctrine of the Apostolical Succession, as the writer supposes it to be founded in the Bible, and set forth in the Book of Common Prayer: that is, the doctrine that the true and valid ministry of the Church of Christ, is to be had only by ordination from Bishops who have derived their authority to ordain in a regular and uninterrupted succession of Bishops from the Apostles. The writer is willing to acknowledge responsibility for all the consequences honestly flowing from this doctrine. He means not now to defend it; but has introduced it for the simple purpose of saying, that he is aware of no other principle cherished among Christians, on which the ministry, and consequently the Church, is held to be aught else than a matter of mere human arrangement. There was a time when Presbyterians contended for ordination in regular succession from the Apostles, as essential to the Gospel ministry: the Apostles being supposed by them to act, not singly, but as ordaining *presbyteries*. In accordance with this doctrine, it was held, that before a man can be accounted or taken to be a lawful Christian minister, it must be made satisfactorily to appear, that he has been ordained by a presbytery, each member of which has been ordained by a presbytery, holding office under ordination by presbyteries, each member of which has derived his ordination in a regular succession of presbyteries from the Apostles. In accordance with this view, a distinguished Presbyterian divine of great note in this city in the last generation, published the opinion that episcopal presbyters were validly ordained, because presbyters, as well as the Bishop, laid hands on them; but episcopal deacons not, because the Bishop *only* laid hands on them. Another Presbyterian clergyman of the same period, justly ranking among the first in this city, expressed to the writer his full conviction of the necessity of an uninterrupted succession of ordinations for the valid exercise of the functions of the ministry, and his fears of the progressing deterioration of the Presbyterian Church, because of its easy admission of Congregational ministers, and especially of Anabaptist ministers, as pastors of its communion; they coming from denominations which allow the validity of lay-ordination.

Such opinions, however, the writer believes, have little or no existence among the various non-episcopal denominations of the present day. He believes that, according to their views, no *particular* ordination is necessary, indeed *no* ordination is necessary, to entitle a man to being received and taken as a lawful minister of Christ; and that, consequently, any and every man who preaches what is deemed evangelical truth, with power and success, that is, with popular acceptance, and with popular effect, no matter how he may have been invested with his pastoral office, is to be accounted and taken as a lawful minister of Christ.

Such is the writer's deliberate opinion, formed from what he has long seen and heard. If any of his brethren of other denominations, or others who disbelieve the doctrine of the Apostolical Succession, believe that *any* ordination is necessary for the valid exercise of the Christian ministry; and will say *what* that ordination is, without which they cannot receive a man as a lawful minister of Christ; he will be happy to know it. He desires not to do injustice to any. But if it is so, that either the doctrine of the Apostolic Succession is true; or that no ordination is necessary; let this be distinctly understood. It may give wholesome warning to the sects. It may do good to the Church. B. T. O.

ST. PAUL'S, KNIGHTSBRIDGE.

The following correspondence between the Rev. Mr. Liddell and Mr. FitzRoy, together with the articles, which we also publish, from the *Morning Post* and the *Guardian*, make up, we believe, a sufficient account of the late ugly agitations respecting the parish in question. From these documents our readers, we doubt not, will be able to form a right judgment upon the whole matter. Most sincerely do we hope that this will be the last we shall hear of it. The correspondence was originally published in the *Morning Post*, which is among the most sober and orthodox of the English journals:

My dear Mr. Fitzroy: I enclose you my answer to the recent memorial, which the memorialists are at liberty to publish—and it may do good to do so.

Yours faithfully, Robert Liddell.

36 *Wilton-crescent*, July 14, 1854.

My dear Parishioners: I have received from the hands of your committee a memorial, with nearly 1000 signatures attached, praying me to celebrate divine service at St. Paul's as hitherto.

I thank you sincerely for your kind expression of affection towards myself personally, and of reverence for my office, and I fully appreciate your earnest wishes to preserve in our parish church that higher form of divine service which we feel to be embodied in the choral service. But you cannot be blind to the fact that many members of our Church are, from various causes, *unable* to take part in a full musical service. And this circumstance, in a parish such as ours, deserves your pastor's most serious consideration.

The wise and charitable course is, in my opinion, to meet, if I can, the *spiritual wants of all*. I *do hope* that I may be enabled *eventually* to make such arrangements as that we may have two choral and two plain services in our parish church every Sunday.

Could this be achieved, it would not only bring the present unseemly controversy to a peaceful termination, but it would also practically double the capacity of our church for the accommodation of the parishioners. It is evident, however, that for the attainment of this end much previous arrangement is necessary, and some time must elapse before I should be prepared, even under the most favourable circumstances, to carry out the plan. There must be patience on both sides.

While, then, you may rest assured that I have your best interests at heart, and that I will spare no pains to preserve to you what you have been rightly taught to value, I feel confident, on the other hand, that you will second my present endeavours to promote the *general welfare* and *peace* of the *whole parish*. If, in a non-essential, I err in judgment, that does not sever our relations as pastor and flock.

I can make full allowance for your jealousy of any *undue* encroachment upon your own liberty, nor do I deny your abstract right of singing the responses as you have been accustomed. But I affectionately ask you to consider whether, under all the circumstances of the case, it be *wise* or *orderly* of you to insist upon that right, after the regulation which I have made? Again, if you can win others to you by forbearance, and by larger consideration for them than they might show to you under the same circumstances, is not yours the more Christian part?

When you refer to my recent speech at St. Barnabas, as inconsistent with the present arrangement at St. Paul's, you should remember that St. Barnabas is a chapel of ease, *not* the parish church. If a parishioner cannot join in the services of St. Barnabas, he can go elsewhere; but if he come to his parish church, and find *no* service throughout the Lord's day adapted to his capacity, and in accordance with ordinary usage, his case, in my opinion, becomes a hard one; and I am determined to remove this reasonable cause of complaint from among my people. If they see an honest wish on my part to meet their wants, and are grateful for the alteration I have made in the morning service, I think that you also should "look not every man on his own things, but every man also on the things of others."

Be content, then, dear friends, to follow this suggestion. Remember that harmony of voices will not compensate for discord of hearts, and that "Glory to God in the Highest" is His Word, intimately connected with "Peace upon earth, and good-will towards men."

Commending you to the blessing of God,—I am, my dear parishioners, your faithful pastor and brother in Christ, Robt. Liddell.

Committee Rooms, Knightsbridge, Friday Evening.

Rev. and dear Sir: I am directed by the St. Paul's Choral and Defence Committee to thank you for your kind answer to the memorial, which they read to a large body of the parishioners assembled this evening, and which they have also sent for publication to-morrow morning.

In reply, the committee beg to acquaint you that as far as they are concerned as a body they will, in deference to your wishes, put an end to the Litany class, which we established for the better performance of the service at St. Paul's.

They have also to thank you for your kind proposal to have two choral and two plain services on Sunday, which receives their earnest support; but they are convinced, from the feeling expressed at the meeting, and by your memorialists, that peace will not be restored, or the present excitement allayed, unless the 11 o'clock service with the Litany is continued to be performed chorally, as it has been for so many years.

The committee coincide entirely in your liberal views as to the desirableness of suiting the wants of all your parishioners, but they respectfully submit that, as a minority, they have no claim to interfere with existing arrangements, which have hitherto given such satisfaction.

I am directed, therefore, to say that while, as a committee, we bow to our pastor's decision, and pledge ourselves, as far as is possible, to restrain all undue excitement, we think it but our duty to inform you that we have failed to enforce these views on the great body of your memorialists.

Should, therefore, the Litany be chanted in future on Sundays, the committee beg you to understand that it will be on the responsibility of individuals, without organisation from them.

In conclusion, I am directed again to thank you for the kind tone of your answer, and to assure you that, while we shall continue to act as a Defence Committee against any assaults from without (and the meeting advertised in Motcomb-street for next Tuesday, shows the occasion will not be distant), it will ever be our greatest anxiety to act as now in accordance with your wishes. —I am, my dear Mr. Liddell (on behalf of the commitee), your faithful servant,

Ernest FitzRoy, Honorary Secretary.

The Hon. and Rev. R. Liddell.

* * *

St. Paul's, Knightsbridge.—Since we last addressed our readers on the subjects of Church matters at Knightsbridge, several letters and statements bearing upon the agitation have appeared in print, and it seems desirable, by way of putting facts upon a fair footing, to notice them.

The first is a letter addressed to ourselves signed by "One of the Condemned"—a misnomer, if it had regard to our article, since we "condemned" no one. This letter informed us that it was not for a Choral Service, but for a principle, that the party represented by the writer was contending. This we are not in the least disposed to doubt, and we only wonder how any reader of our article could have supposed that the contest was about anything else. The letter thus anonymously subscribed was followed by another from Mr. E. Fitzroy, reiterating officially what our anonymous friend had said in his private capacity. From that letter we find that the lovers of a Choral Litany have formed themselves into a club for practice, and intend to force upon the congregation a musical Litany by sheer force of lungs and the power of numbers. We are sorry for it, and hope that, in due time, they will find out their mistake—for it is only a mistake, though a culpable one—and then proceed to the wiser and more charitable course of acquiescing in one plain Service each Sunday, for the benefit of those to whom a Choral Service is not, and can never be, devotional. And here, before we notice any other printed statements, we beg to make an earnest appeal to Mr. Fitzroy and the Choral Defence Club, of which he is the active honourable secretary.

The abstract goodness of their cause, and the earnestness with which they have taken it up, entitle the members of this Committee to considerable respect; which is the more enhanced by the regard they profess for their vicar personally, and for the interests of the Church everywhere. In the respect due to these good people we hope not to be wanting, but we cannot allow our reason to be blinded by their good intentions. We must try their conduct by a strong test, and point out where its error lies. They tell us that they are contending for a principle, but it appears to us that they are violating a principle, by a pertinacious contention for a practice. We should like to have it clearly established what the principle they are contending for is. Is it the principle that the majority of the congregation may dictate how the Services of the Church shall be conducted? Then, surely, they violate that other principle which would lead a consistent Churchman to give the judgment of the Bishop and clergy their due weight; and they introduce a republican spirit very inimical to Canonical obedience. They act in that case upon the Low Church, or rather un-Church, principle of setting authority at defiance. Their argument, in fact, would prove too much; for on their principle, a Low Church congregation might resist the introduction of a High Church interpretation of the Prayer-Book, and quote the example of St. Paul's, Knightsbridge, in support of their resistance. Or is the principle thus contended for—that of the impropriety of the parish priest yielding to the pressure of remonstrance from without, or submitting to demands for changes? Then must they beware of two consequences inconsistent with sound Churchmanship—one, that of tying up the discretion of the clergyman upon a question which is purposely left open; the other, that of cutting from under their own feet the very ground on which they profess to take their stand. If the favourite "principle" be neither of these, what is it? Churchmen who fly in the face of their bishop and priest ought not only to have some tangible excuse, but they should state, beyond possibility of misconstruction, what it is.

We ask Mr. Fitzroy to tell us, for the sake of the Church, categorically and explicitly, what is the principle which is violated by Mr. Liddell's orders to his choir touching the Litany? Unless he can tell us something which has not yet appeared in any of the statements that have been printed, we shall be obliged to come to the conclusion that, although these excellent persons persuade themselves that they are fighting for a principle, they are really stickling merely for a practice, which, however defensible in itself, may not be justifiable everywhere and under all circumstances. The members of this Litanical club like singing the Litany, and, in the zest with which they relish it, they seem to care little for those to whom a chanted Service is an undevotional and unreal thing; and they, therefore, unkindly and uncharitably, persist in forcing upon them a form of worship in which they cannot join. Such conduct is extremely unfair, objectionable, and inconsiderate. There is just this difference between the two parties: the prochoral people *can* worship when the Litany is said, the anti-choral people can*not* worship when it is sung. Is it, then, just of the pro-choralists to say to the others, "You shall be deprived of the only Litanical Service in which you can join, in order that our particular taste may be gratified; in short, we prefer our own enjoyment to your gratification; and if you cannot relish a choral Litany, you may stay away." This may sound very decided, and look, indeed, like *fighting* for a principle; but, perhaps, the cause of charity would be better served by abandoning the belligerent attitude, and following after the things that make for peace, and things wherewith one may edify another. Further, we do not think that the means pursued by this Defence Club are at all capable of justification. A club for "the practice of the Litany" is a very irreverent thing to think of. It is shocking to imagine those solemn words used anywhere but in church, and for any purpose but that of devotion. But it is absolutely horrible, when one considers that this practice is entirely for the uncharitable purpose of forcing a Choral Service upon an unwilling minority, whose feelings the bishop and clergy are bound to take into consideration, and who might have some claim, in the capacity of "weaker brethren," upon the forbearance and kindness of the stronger majority. We put it earnestly to these ladies and gentlemen whether the duties of Church membership, of charity, of self-denial, and tenderness, do not call upon them not to persevere in the course they have begun. Let them think of the great good that has been done in their parish by unity; let them look fully in the face the dangers of dividing the flock for the sake of singing a service which may be "said or sung." Let them reflect whether they will defeat the good works that have been begun, and are so successfully going on; whether they will embarrass their clergy and bring discredit upon themselves by obstinate perseverance in a cause which cooler reflection by-and-bye, will show them ought never to have been entered upon. Rather let them hold well together, avoiding self-will and crotchetiness, and striving to apply their time and means to improve the wretchedness and poverty which still haunt their neighbourhood, which skulks behind their great houses, tarnishes their soft refinement, and jars against their choral Litanies with a wailing dissonance.—*Morning Post.*

* * *

Youth is a continual intoxication—it is the fever of reason.

PROTESTANTISM IN BELGRAVIA.

The meeting in Pimlico "for the arrest of Romish practices in the Church of England, and more especially in the churches of St. Paul, Knightsbridge, and St. Barnabas, Pimlico," had a large object in view—nothing less than the extermination of "Puseyites"—a summary suppression of everything in the Church of England offensive to "sound judgment" and "scriptural truth," and the erection of an enlightened, a wise, and pure creed, upon the ruins of superstition and ignorance. But though the object was large, and did credit to the conceptions of the military, naval, and other gentlemen on the platform, an unaccountable succession of difficulties appears to have met it from the first, and to have baulked this most vigorously intentioned synod of its aims, and baffled its operations. And though the "*Riding-school*, Motcomb-street, Belgrave-square," seems to have been purposely selected on account of the omen of the name, as typical of triumphant pursuit, and religious errors trodden under foot; and though the meeting seems to have started with every determination to ride over their opponents, even at the cost of their ribs, if necessary; and though one of the speakers, a military gentleman, galloped over the ground of theology so fast that he leaped over one of the sacraments altogether; with all this energy of aim and will inspiring the Pimlico meeting, it appears to have been unable to move a step with even tolerable ease, and the smooth and rapid course contemplated was enfeebled by checks and interruptions which triumphed over the design and zeal of the conveners.

The first difficulty seems to have been some insurmountable obstacle to the preliminary act of prayer. It is properly considered that no meeting for religious objects can expect a blessing on its efforts, which does not commence with prayer; and it was accordingly the intention of the meeting at Pimlico to pray on this occasion. But a malignant fate mocked its pious efforts, and the most honourable attempts at the performance of this act of religion were paralysed by the uncontrollable force of circumstances. A wild running accompaniment overwhelmed rather than interpreted or enriched the "prayer of the Rev. John Kelly," which was attended at its commencement by "much confusion," at the middle, "by an unparalleled scene of riot and uproar," and at the end by "a regular fight." A "large number of police constables arrived" at this juncture, in order to liberate the devotional element in the meeting from the tyrannical oppression under which it had sunk. But it is doubtful—though we must ask pardon for passing the barrier which protects the secrets of human consciousness, and violating the sanctuary of the inner world—it must still be considered uncertain, we say, whether Admiral Harcourt and Colonel Vereker were enabled to perform their devotions on this occasion, even with this strong assistance. There is a good deal, certainly, in a man's face being in immediate contact with a chair-back. Something must be expected to come of it. If nothing else is gained, there is the force of example, and devotion is put in an attractive light before the world. But when we enter the "Riding-school, Motcomb-street, Belgrave-square," even a sublime formalism is disappointing. We feel there that we have passed from the outer court into the adytum of religion. And an attention outwardly given to "the Rev. John Kelly," but really to the operations of "a large number of police constables," is not in harmony with the sanctity of the place.

Having prayed, however (let us hope), as well as they could under the circumstances, Admiral Harcourt and Colonel Vereker open the assault. Colonel Vereker—

"Drew attention to the pratices lately carried on at the churches of St. Paul and St. Barnabas, in which the superstitions and mummeries—(great uproar, with cries of 'Go it, Vereker')—of the Popish Church were adopted in place of the pure doctrines of the reformed Church. (Applause and uproar.)"

The next sentence produced "increased confusion and uproar;" in the midst of which, whether from sympathy with one part of his audience, or antagonism to another, or simply by the excitement of the scene, and because great emergencies produce great discoveries, a sudden light broke upon the Colonel. A theological inspiration—an afflatus—seized him, and on the spur of the moment he presented the Christian world with a new truth respecting the number of the sacraments.

"On the 18th of June last the Low Church party were denounced from the pulpit as anti-sacramental. This was a great calumny. But, irrespective of that, what right had any one, priest or layman, to judge the conscience of another? They, however, felt as much, if not more, veneration for the sacraments—*or rather the sacrament, for in his humble judgment the Church acknowledged but one sacrament.* [Here the speaker was stopped by some of his friends behind him, and cries of 'No, two,' 'Prove it,' and 'Shame!'] In the Church Catechism the inference was perfectly plain to an impartial reader, that baptism was a sacrament only when administered to adults, and not when given to infants." [Noise and confusion.]

A truly original mode of disclaiming and disproving the charge of being "anti-sacramental,"—proof positive that Colonel Vereker and his friends have more veneration for the sacraments than their opponents. Yet there is something in the Colonel's argument if the premiss were sound. The reasoning appears to be that it is not possible to be disrespectful to what does not exist, and that, therefore, if there are no sacraments, you cannot be disrespectful to them. But the speaker does not lay down this premiss in its completeness immediately. He only prepares the way. He knocks off one of the sacraments. That is a bright thought which strikes him amid the excitement of the scene. "In his humble judgment the Church acknowledged but one sacrament." It is fortunate that these truths do not depend on the judgment of Colonel Vereker; who, however, we are glad to see, now acknowledges having "fallen into a mistake" on this subject, and confesses himself the victim of "considerable excitement." The Colonel is, we have no doubt, a very good sort of man, if he could keep clear of the "Riding-school, Motcomb-street."

We forbear to follow Mr. Dudley Ryder, who was ashamed of the Bishops of the country—(great cheers and cries of "Turn them out,")—Mr. Nicolay, of Oxford-street, who charged the Bishop of London with dishonesty, avarice, perjury, and "having walked arm-in-arm with Mr. Bennett;" Mr. Beale, Mr. Westerton, Mr. George, churchwarden of St. Anne's, Westminster, who, having "locked up the surplices" in that church "in order to prevent processions," and "locked up the organ" in order to prevent chanting, was very indignant, and thought himself very ill-used, because the clergyman had built another church, where he had access to those conveniences. We only hope that the "committee, consisting of the Hon. and Rev. Frederick Baring, the Hon. Charles Smyth Vereker, Mr. William Philip Snell, and Mr. Beale," appointed by this meeting to superintend and correct the theology of St. Paul's, St. Barnabas, and the Church of England generally, will show rather more discretion in the continuance of their work, than they have shown at the commencement of it.

* * *

Practical Ethics.—All intelligent people know what the principles of religion are, and are acquainted with the features of virtue. But they sometimes need to be shown how the gearing between religious principle and daily practice is effected. They often want to know how virtue should control them, and which way direct, when the paths are all hedged up. If the clergy claim to be infallible, they would do well to stick by the very *elements*, the most general principles. But where they recognize it as their province to instruct, to reason, and to argue, like fallible but studiously inquiring and earnest men, they should not hesitate to indicate definitely any extraordinary error which begins to prevail. Wolves they may talk of abstractly, but not omit to point out the wolf that is just springing into the fold. If we are practising anything which endangers the integrity of our "glorious Union," they have our thanks for telling us of it, and if they see powerful solvents poured over the cements of the several sections of the country, for crying aloud the alarm, though it disturbs our most pleasant rest, they have our pardon. Men were not born, one to be a Professor of religion, another to enjoy his politics, a third to be "neutral in politics and religion," as some newspapers are. But a true man, if he has any religion in him, gears it on his business, and does nothing without reference to it; if he is a worthy politician, he believes in his politics as much on Sunday as Monday. If the policy he believes to be sound is violated, he feels that truth has thus been wounded. He wears neither as men wear their Talmas, to be thrown off on entering this room or that, but lets each principle to which he has given his faith be the actuating power of his life. We have not much faith in the religion or the politics of those who can so easily uncouple them from their acts,—of those who let their preaching, voting, or talking follow one track while these, like locomotives, are switched off to wood and water on another.—*New York Times.*

MIDNIGHT.

The moon looks down on a world of snow,
And the midnight lamp is burning low,
And the fading embers mildly glow
In their bed of ashes soft and deep;
All, all is still as the hour of death;
I only hear what the old clock saith,
And the mother and infant's easy breath,
That flows from the holy land of Sleep.

Say on, old clock; I love you well,
For your silver chime, and the truths you tell:
Your every stroke is but the knell
Of hope, or sorrow buried deep;
Say on—but only let me hear
The sound most sweet to my listening ear,
The child and the mother breathing clear
Within the harvest-fields of Sleep.

Thou watchman, on thy lonely round,
I thank thee for that warning sound;
The clarion cock and the baying hound
Not less their dreary vigils keep;
Still hearkening, I will love you all,
While in each silent interval
I hear those dear breasts rise and fall
Upon the airy tide of Sleep.

Old world, on time's benighted stream,
Sweep down till the stars of morning beam
From orient shores—nor break the dream
That calms my love to pleasure deep;
Roll on, and give my Bud and Rose
The fulness of thy best repose,
The blessedness which only flows
Along the silent realms of Sleep.

—T. B. Read.

FOR THE YOUNG.

HARD TO BE GOOD.

Tommy Wilson came home one day with tears in his eyes; he ran and laid his head in his mother's lap and sobbed aloud. She pushed the curls back from his forehead, kissed him, and said: "What is the matter, my son?"

"O, ma," he answered, "its so hard to be good."

"What makes you think so, Tommy?"

"Why, you know, mamma, yesterday was Sabbath, and you talked to me in the evening about having a new heart, and told me that I must pray to God, and He would give me one, and that then I would love every body, and always feel happy, and not be afraid to die. And I thought that I would like to have such a heart, and I prayed when I went to bed, and kept thinking about it until I went to sleep, and as soon as I woke in the morning, I remembered about it, and prayed again; and it seemed to me as if I had a new heart—I felt so happy; and when I went to school I tried to be kind to all the boys, and learn my lessons well, and to be good. But this noon, George Johnson snatched my ball, and I got angry and called him a thief. And when we were playing, Charley Smith struck me, and before I thought I struck him back again. And coming home this afternoon, James Lewis called me a coward, and I called him a liar. And so, ma, I kept forgetting and doing wrong, and no matter how hard I try, I can't be good. It is so easy to get angry, and bad words come out so quick. What's the reason, ma, that we can't be good when we want to be?"

Mrs. Wilson thought a moment, and then said: "Do you remember, Tommy, riding down hill on your sled, last winter?"

"O yes, mamma, the hill was covered with snow, and it was beat down until it was almost as smooth as ice; and we went down so fast that it almost took away my breath!"

"Well, my son, but did you go up as fast?"

"O no, ma! It was slow, hard work getting up. We would slip at almost every step, and we couldn't go up at all in the place where we slid down, but had to go around to the other side, where the snow was not worn so smooth and slippery."

"Then it was easier to go down than to go up, was it?"

"O yes; it's always so with hills."

"And the oftener you went down on your sled, the smoother the snow got, and the faster you could go?"

"Yes, mamma."

"Well, Tommy, when God made Adam and Eve, and put them in the garden, it was as easy for them to do right as to do wrong. It was like walking on level ground; and they could go one way as well as the other. But they chose to do wrong, and ever since then the world has been like the side of a mountain. It is up hill towards heaven, and it is down hill towards hell. I cannot tell you, my son, why it is so, any more than I can tell you why God made a hill out there instead of a level plain; but every body finds it so. And then by doing wrong, we make the down-hill more and more slippery all the time. Our evil habits are like your sleds; they smooth the way, so that we go faster and faster. It's hard work even to stop doing wrong—just as hard as for you to stop your sled when half way down, and going like a race-horse. And it is still harder to go up. We are all the time slipping back. We find our old habits tripping us up at every step."

"Then, ma, we might as well give up trying," said Tommy, in a sad and bitter tone.

"Did my little boy say so last winter, when he was climbing up hill to ride down on his sled? He slipped a great many times, and once or twice fell quite down in the snow; but he scrambled up again and kept on trying, because he wanted to have the pleasure of riding down so swiftly over the smooth snow. Will Tommy care more for a few minutes' sport than for being good and going to heaven?"

Tommy felt ashamed of what he had said. He laid his head in his mother's lap, and what his thoughts were I cannot tell. But after a while he looked up, as earnest as a hero, and said—

"Ma, I've been a foolish boy. I thought I could be good right off, and with hardly any trouble. But I see now that it is not so, and I mean to try with all my might; and I know, ma, that I shall be happier even while I am trying; and God will help me, won't He, ma?"

"Yes, my son, if you are humble, and do not think that you can be good of yourself without His help. You have learned to-day how weak your own strength is; and I hope that you will pray every day, and often every day for God to watch over you, and keep you from falling, and raise you up when you fall; and that you will watch yourself, my dear boy, and try to overcome all your wicked habits, and remember what a down-hill slippery world this is, and that we must expect hard work in getting through it to heaven. But that heaven will be worth all the efforts of a thousand such lives as this!"

And Tommy followed his mother's advice, and he is now a good man. He says he often remembers that Monday when he thought it was so hard to be good, and the hill, and the snow, and the sled; and he hopes that the story will lead some little boy who reads it, to quit slipping down, and try to climb up, and persevere, and pray to God; and so hopes Uncle Jessie.

CHARLEY—THE SELFISH BOY.

I think Charley Acton was a very selfish boy. Now you think I call him selfish because he would not share his candy with other boys, or because he would not let his little sister play with his toys, or when he had anything good he kept it all to himself.

No, this is not the reason. I do not know whether he was particularly selfish about these things; only when a little boy is selfish about one thing, he is very likely to be about another. There are many ways of exhibiting good traits, and many ways of exhibiting bad ones; but if the evil is in the heart, it will be sure to come out some way.

Charley professed to love his mother very much, and I have no doubt he did; but he loved himself a great deal better—and this is the reason I think so. His mother was a feeble woman, and obliged to work very hard; but, however weary she might be, Charley kept continually teasing her for something. If she wanted him to be very still, that she might take a nap, he would be sure to make a great noise.

If I said, "Charley, mamma is sick, now be a good boy, so that she may sleep and get rest," he would run and call "Mamma!" as loud as he could, or perhaps he would commence crying, for he knew if he cried and pretended to be hurt, she would get up very quick to see what was the matter, because she loved him so much that she never thought of her own comfort if he needed her attention.

He was quite a little boy, yet he was old enough to think and make plans; he knew when he was weary that he wanted to sleep, and he did not like to be disturbed.

It is selfish to think more of our own comfort or happiness than of the comfort and happiness of others. I like to see boys and girls play, and like to hear them laugh very loud, too. I do not think they ought to be kept still or to work, much of the time, till they are large and strong; but a little boy or girl who plays nearly all the day can afford to be quiet a little while, even if it is very tiresome, if his mamma wishes to sleep; if she has the headache, he can walk softly and move his toys very lightly for a whole hour, that she may be refreshed and gain strength to take care of him till he is able to take care of himself.

And Charley had another way of troubling his mother. However weary or busy she might be, he would keep asking her questions about his picture-books, or something that he had heard grown people talking about. Very likely he had asked the same questions a thousand times before, and she had patiently answered him; still he would repeat them, just to hear himself talk. There is no way for little children to learn but by asking questions about things of which they are ignorant; and I have seen little boys whose parents were so ignorant they could not teach them, or so selfish themselves that they did not like to take the trouble; but I used to think sometimes that Charley's mother was too patient and self-denying, and her little boy would be allowed to grow up utterly careless of the comfort of those around him, and very disagreeable, because he was so dear to his mother, and she was so kind that she could not reprove him, or deny him anything he asked.

I do not at all agree with that old proverb that says, "Children should be seen and not heard." I would not give a fig to live in a world where there are no children, or where they are little statues or mummies. I would not have them always silent in company, or wherever there are older people, for I do not see how they are to learn to behave properly and use correct language, unless they move about and try to imitate those who have agreeable manners; and unless they use their tongues, I do not know how they can learn to talk upon important matters. I do not wish any papas or mammas to bid them shut their mouths when I come, in the parlour or at the table. Yet I have seen little children whose mouths I wish were shut, because they talk merely to attract attention, or because they really thought their remarks were more full of wisdom than any made by older people. Every time they spoke, they seemed to say by their looks, "Don't you think I am very wise, or very pretty, or very remarkable in some way?" Oh, yes! and I did think they were remarkably unfortunate in not being able "to see themselves as others see them."

When the little folks are admitted to the drawing-room, I like to see them talk very softly to each other, if they cannot understand what older people are saying; or if they can, and happen to know what others do not, I like to hear them modestly speak, for in this way only can they learn to express their thoughts.

I never ask them to keep still that I may read or write, unless they get angry and quarrel, for their *pleasant* voices do not disturb my ideas at all; but if I were sick, I should like to see them go far away where I could not hear them, or walk and speak so softly that it would not trouble a mouse.

I once knew a man who said his mother always indulged him when he was a little boy, in asking which piece of chicken, or beef, or turkey he would have at table, and whichever piece he chose was given to him. Now that he was a man, he said that he could hardly forgive his mother for being thus indulgent; for even now he found it very difficult to deny himself, wherever he might be, the best which the table afforded, and often found himself feeling unhappy, or a little angry, if the part he preferred was given to another. In other things, too, she permitted him to do as he pleased, without thinking of her real comfort, and so he grew up a selfish man; and though he knew it was wrong, and tried very hard to overcome these habits, they clung to him all his life, and caused him much mortification.

I may not live till Charley is a grown-up man; but if I should, I very much fear I should see him very far from a noble, generous one. If I were a very old lady, I should not like to ride in the cars or stage with him, unless I had some one else to take care of me; for I should not expect he would give me a comfortable seat, or pay me any little attention, such as old ladies often need; such as I like very much to see young men and women, and little boys and girls, cheerfully and quickly bestow upon the aged.

I do not know whether his papa takes the *The Independent*, so that he can read this story about himself, or not; but I hope if there are any other little selfish boys or girls among my readers, they will go quickly to work to see if they cannot become disinterested; if mamma is weary or sick, I hope they will remember to play where it will not disturb her, or talk very softly: and then, if I should be as old as grandma, I should not be afraid to come and see you.—M. M.—*Independent.*

A PANTHER STORY.

"Aunt Ellen, tell us a story."

"A story? what sort of one?"

"A panther story," says Willie.

"Oh yes, a panther story," say Edgar and Eloise in a breath.

"A *panfer* tory," echoed little Della.

"Well, then, a panther story it must be. But now you must all keep still and listen. When I was a little girl not larger than Ida, I had a dear aunty whom my sisters and I used to tease for stories.

"Once she told us about two young ladies who went walking in the woods and saw a panther. One of them was so frightened that she fainted away. The other lady, of course, would not go and leave her friend to be eaten; so she staid with her, and the ugly beast would have eaten them both, if it had not been for a hunter who came along with a gun and shot the panther just as he was about to kill the girls.

"Wasn't she a silly girl to faint?" said my sister. "I'd have climbed a tree!"

"But the panther could beat her climbing trees," said aunty.

"I'd ha' run like everything, and then he could not get me," said little sister.

"But," said my aunt, "*he* could run faster than *she* could; and perhaps the wisest thing she could do, was to faint, so the panther could eat her when she did not know anything about it."

"I would have put my arms around his neck, and squeezed him to death!" said I, very confidingly, "I wouldn't have been a bit afraid."

Some time after that, my mother sent me to the brook to wash some lettuce. The path to the brook led through a piece of woods, and there were trees around the spring. When I got within sight of it, I saw perched on the end of a log that jutted out over the dipping hole, such a frightful animal! One glance convinced me it was a panther! Didn't I drop the pan of lettuce, and run home? I don't think I ever ran so fast before. As soon as I could get breath enough to speak, I told my mother what a fearful monster I had seen—that it had *such* large, fiery eyes, and was twice as large as uncle John's dog, and I was sure it was a panther."

"Why, child," said mother, "uncle John's dog is large enough to make two panthers."

Aunty looked up very smilingly and whispered to me, "Let's go and fetch it to the house; for, of course, our brave little girl *put her arms around its neck and squeezed it to death.*"

"How foolish I felt. My terror was gone in a moment, and without saying a word, I followed father and mother to the spring. There on that same projecting log, sat a fat racoon, watching the trout in the brook, and thinking, no doubt, what a nice dinner they would make him. But poor cooney did not live to eat his dinner. Father killed him with a club, and took him home, and the next day he made a breakfast for us.

After that, for a long time, if ever I was lazy and hesitated about starting, when mother sent me for water, she would ask me if I was afraid of meeting another racoon.

"Tell it again, tell it again," said a number of little voices.

"Oh, not now; but by and by, if you like my stories I will tell you another.—*Little Pilgrim.*

THE CHURCH ABROAD.

[Crowded out last week.]

England.—The following curious anecdote is published by the *Bristol Mirror*, as having been furnished by a friend of the Vicar of Frome:

While Mr. Bennett was in Rome, the Pope, who had been informed of the Rev. gentleman's visit, caused it to be intimated to him that he would be a welcome guest at the Vatician, which honour, however, Mr. Bennett declined. On this, the Pope, who took a warm interest in Mr. Bennett's conversion, wrote to him expressing his willingness to remove any doubts he might entertain, and his desire to welcome him into the fold of Rome, whereupon the Anglican Clergyman returned for answer that he (Mr. Bennett) entertained no doubts as to his religion; but that if the Pope had any as to his own, he should be very happy to discuss the matter with him. Pio Nono declined to put the matter on this footing, and the interview, we believe, never took place.

Churches have been consecrated, since our last reports, as follows: St. Mary's, Grassendale, by the Bishop of Chester; Holy Trinity, at Winchester, the building being crowded with people at the time, among whom were over 400 of the poorer classes. Churches re-opened: At Tunworth, near Basingstoke, after extensive alterations; at Denchurch, Herefordshire, after restoration; High Roding Church, after being completely restored. Foundation-stones laid: Of a new church at Barlestone, Market Bosworth, by Earl Howe; of a new church at Eastoft, near Gainsborough; of a new church, to be called St. Alban's, at Rochdale, by Mr. Brierly, the donor of the site, and of land for schools and a parsonage; the church to have sittings for about 700 persons, half of them to be free.

Ireland.—A correspondent of the *Clerical Journal* gives the following:

From Ireland the news is, on the whole, cheering. Not only is the Protestant movement making progress, but another element is rapidly mingling with the calculation which will tend more than any other to make Ireland, before a quarter of a century has passed away, a decidedly Protestant land. We allude to the great and constant influx of English and Scotch settlers into Connaught and Munster. Allured by the cheapness and fertility of the land, they are purchasing estate after estate, in a manner which has already changed the character of the population. It is also worthy of note that there is a majority among these new settlers from the central and southern counties of England; and it seems probable that the rapidly-diminishing Celtic population will amalgamate more easily and pleasantly with these than with the Scottish or North English, who have hitherto been almost the sole immigrants among them. A year ago, it was stated on good authority, and, indeed, from Romish statistics, that the Protestants in Ireland outnumbered the Romanists. If the process to which we have alluded above continue, and there seems every reason to believe that it will do so, not only will the Romanists make a very small minority, but all the noble resources of Ireland will be developed to the utmost, and that island, once the great problem of statesmen, will be the most flourishing part of the British Empire.

From the same paper we gather the following:

The visitation of his Grace the Archbishop of Dublin, mentioned in the last number of the *Clerical Journal*, was attended not by the clergy only, but by a large concourse of the laity, who generally throng to hear his Grace wherever he is expected to preach a sermon or deliver a charge. Though addressed directly of course *ad clerum*, and closely critical and argumentative, it was so orderly and lucid that any hearer of ordinary intelligence could follow him with interest. The Reformation movement was spoken of—its friends and enemies, its helps and hindrances—together with certain gross misrepresentations to which his Grace has been exposed from time to time by his opponents and those of the Reformation. His remarks on the subject of moral teaching generally, and especially as given to converts, were most valuable and suggestive. Having combated and disproved certain of Paley's views, his Grace observed that, "When men are taught the importance of a pure, and well-founded and firm Christian faith, and that a life of Christian virtue is a necessary and invariable accompaniment of such a faith, we ought to keep in mind that this truth—and it is," his Grace adds, "an indubitable and most essential truth—requires to be accompanied with such explanations and such practical admonitions as shall guard it against being misunderstood and most hurtfully applied." After enforcing this by argument and illustration, his Grace commended the Propagation of the Gospel Society, the Parochial Visitors' Society, and the Clergy Widows' Society, to the support and patronage of his clergy. It would be impossible to give here a full analysis of this very able charge; but, as there is little doubt that it will be soon printed, we strongly recommend its perusal to clergymen especially. Few there are among them who might not with profit sit at the feet of such a teacher.

It has so happened that the three societies recommended by his Grace have had of late most interesting meetings; and foremost we should put the Propagation of the Gospel Society. A meeting of this Society was held on the 7th inst. in the Antient Concert Rooms, Great Brunswick street, his Grace the Archbishop of Dublin in the chair. The Venerable the Archdeacon of Dublin, in a sensible and truly effective speech, opened the proceedings. He was followed by the Venerable Archdeacon Stokes, the Rev. Professor Jellatt, the Rev. Dr. Butcher, the Rev. Mr. Vernon, one of a deputation from the parent society, the Rev. Dr. Ralph Sadlier. We never remember to have seen a greater number of clergymen on a platform, nor have we ever heard charges more fully and triumphantly rebutted than were those which had been brought against the venerable society. Some of the best known and valued ministers of Dublin were present, and all seemed pleased at the day's proceedings. Another meeting of the Society, we understand, was held at Monkstown, and another at Naas, at both of which the Archbishop presided. The friends of the Society believe that the late attacks that have been made upon it will but increase its stability and further the objects which it has in view.

The annual meeting of the Dublin and Kildare Clergy Widows' Fund was held at the palace in Dublin on the 28th inst., his Grace the Archbishop presiding, and, as is his custom, giving useful suggestions. But the case of the Society, we think, is better put in the July number of the *Irish Church Journal* than in any document or statement we have heard or seen. The great practical utility of providing a regular maintenance for the widows and orphans of the clergy is demonstrated to the prelates as well as to the laity of the Church—while the writer's object is threefold: first, to advocate the establishment of such societies in every diocese; secondly to induce the bishops and clergy to give them their warm support; and, thirdly, to prepare their minds for what is regarded to be a much-desired consummation, the amalgamation, namely, of all diocesan societies into *one* great society, to provide for the widows and children of the Irish clergy.

The Parochial Visitors' Society is still continuing its useful labours, with results which, while they show the need of such agency, give encouragement at the same time to its friends and supporters. The annual meeting of this Society, we perceive, was also held at the palace—a place most suitable for the purpose, inasmuch as this Society was originated, fostered, and matured by the Archbishop himself.

We are glad to perceive that the cause of missions at home and abroad is prospering in the Down, Connor, and Dromore diocese. The Ven. Archdeacon of Down, who is the secretary to the Diocesan Board, is most anxious, we believe, to promote the good work; and, as far as we can see from some of the "occasional papers" published by the Board, has been most successful in his exertions. The Society for the Propagation of the Gospel, the Church Missionary Society, the Society for Christianity among the Jews, the Irish Society, and the Society for Irish Church Missions, are more or less assisted by the agency in question.

We have heard that the Church Education Society for Ireland are now the proprietors of the Kildare-place schools, and will carry on all future operations with renewed vigour. A training session of that Society has recently terminated.

The Society for Irish Church Missions have sustained a severe loss by the death of Mrs. D'Arcy, the wife of the excellent clergyman of that name, of Clifden, Conemara. By her sole exertions £1,100 or £1,200 per annum were collected for the cause she had so much at heart. Her record is on high. The agents of this Society are most energetic in every corner of the island to propagate the truth, and are very frequently roughly handled at the instigation of the priests.

Scotland.—Bishop Wordsworth has resigned the wardenship of Trinity College, Glenalmond, his reason being the increasing pressure of his episcopal duties. A correspondent of the *Morning Chronicle* writes from Edinburgh, on the 22d, as follows:

At their episcopal synod held at Aberdeen on Wednesday, the Bishops of the Scottish Episcopal Church appointed the Rev. Dr. Hannah, of Lincoln College, Oxford, rector of the Edinburgh Academy, to be warden of Trinity College, Glenalmond, in room of the Bishop (Wordsworth) of St. Andrews, resigned. The eminent qualifications of Dr. Hannah as a teacher have been tested by the experience of eight years, during which he has filled the arduous post which he now leaves with honour and success. That Dr. Hannah succeeded so ripe a scholar as Archdeacon Williams, without allowing the fame of the seminary over which he has presided to wane, is no mean criterion of his classical attainments and of his capabilities for instruction, while his qualifications in the higher branches of learning, which will not be less essential in his new position, are not inadequately vouched by his having been highly appreciated as a philosophical and systematic thinker by the keen critics of Edinburgh society—a body whose judgment is not to be altogether despised, and who are not a little coy in expressing their approbation.

Your readers who take an interest in the progress and prosperity of the cathedral of St. Ninian, at Perth, and its dependencies, will rejoice to hear that a most favourable purchase has been completed of a house and a large piece of ground, which it is intended to make the cathedral grammar school, for the education of the middle classes, a purpose very necessary in this country, but for which no adequate machinery has hitherto been provided. In energy of character and boldness of design, as well as in devotion, the clergy of St. Ninian's and its promoters deserve the thanks of the community, and afford an example which not a few of your princely establishments in England would do well to follow.

PROVIDE HOMES FOR THE BIRDS.

Every morning since early spring, a golden robin has sung his cheerful song, executing its charming trills, and shakes and warbles ever so many times, and repeating the first passages with variations, from his chosen position in the willow opposite my window. The hour at which this musical entertainment is given is so early that the audiences are comparatively small, and not one in a hundred of the passers-by ever stop to listen to his notes, though many of the same persons would willingly pay five dollars to hear an imitation of the song, executed by an *artiste* with flowers in her hair, and decorated with jewels. Now and then, a labourer on his way to work pauses a moment, and apparently cheered by the sweet music, hurries on, whistling a favourite air. Sometimes a boy who is intent on making this life a constant warfare, turns aside to look for a stone. But very few seem to hear the warbler at all, and were he to abandon his old home in the willow his absence would scarce be noted.

Still the birds, like the flowers and everything beautiful in nature, have a mission here. They are a part of the poetry of the world, and aside from the essential acts of kindness they perform, they were designed to aid in cultivating our tastes and forming our characters. It were well worth the while to plant trees and shrubbery about our dwellings, if only to provide a shelter and a home for the birds. There are birds that live in our orchards and gardens, and increase in proportion as the land is devoted to tillage, but there are others that frequent only the woods, and have no sympathy with the lonely farmhouse or the village destitute of trees. Of this class are the wood sparrow, the thrush and many other singing birds.

In the April number of *Hovey's Magazine of Horticulture*, is a small article on the "Means of multiplying the smaller birds among our dwellings," by Wilson Flagg of Beverly, Mass., who has contributed several interesting and valuable papers to that work, on subjects of rural improvement. He speaks of the two methods of preserving the birds; the first consists in omitting to destroy them; the second in permitting the growth of certain trees, shrubs, and other plants on which they depend for shelter and subsistence. He says "every bird is more or less attached to a particular character of grounds or shrubbery; and if we destroy this character we drive this particular species from our neighbourhood, to seek in other places its natural habitation." The effect of extreme care in securing a smooth lawn and cutting away all underbrush has been to exterminate the less familiar birds, spoken of above. Our author says the song-sparrow will build its nest not a rod from our dwellings, if the right conditions are there. The nest is generally built on the side of the mound, where the grasses and mosses are overrun with blackberry vines and wild rose-bushes.

For the purpose of picturesque effect, and affording desirable residences for the brids, a fence, made of rough, small poles, passed through upright posts, is recommended in preference to hedge rows. The growth of miscellaneous shrubbery near this fence should be encouraged, and here songsters will make their home. "It is this spontaneous growth of shrubbery and other wild plants that constitute one of the charms of the old New England stone wall. We seldom see one that is not covered on each side, more or less, with roses, brambles; spiræ, vibrurnums, and other native vines and shrubs, so that in some of our open fields, the stone walls, with their accompaniments, are the most attractive objects in the landscape. Along the base of these walls, where the plough does not reach, nature calls out the rue-leaved anemone, the violet, the cranesbill, the bellworth, the delicate pink convolvulus, and many other native flowers of exceeding beauty, while the rest of the field is devoted to tillage."

In the early times it was customary to erect bird houses in the gardens for the accommodation of swallows, wrens, bluebirds, and martins, but comparatively few have been erected in late years. These little houses may be made cheaply and very ornamental. For some reasons we always form a favourable opinion of the resident of a dwelling where a bird-house is seen near it, and we remember those beautiful lines—

He prayeth best who loveth best
All things both great and small;
For the Great God who loveth us,
He made and loveth all.

In concluding his article, Mr. Flagg uses the following language: "If we observe all these requirements (providing retreats and building houses) when employed in tilling a farm or laying out a country seat, we do but avoid the destruction of those beautiful relations which nature has established throughout the earth. The plough and the scythe may do their work for man without interfering with the wants of these creatures whom nature has appointed as the enliveners of his toil. Every estate may be made to represent the whole country, in its tilled fields and cultivated lawn, with the proper admixture of forest, thicket, and primitive herbage. Then while sitting at our windows, the eye would be delighted by the sight of little coppices of wild shrubbery, with undergrowth of mosses, ferns, and Christmas evergreens, rising in the midst of the smooth lawn and in charming opposition to the flower-beds that are distributed in other parts of the ground. In the miniature wilds, the small birds would find a shelter, suited to all their wants and instincts, and in return for our hospitality, they would act as sentinels of our gardens, and the musicians that attend us in our daily labour and recreations."—*Country Gentleman.*

From the *Church Journal.*

Rev. and Dear Mr. Editor: At the late meeting of "The Clerical Association of the P. E. Church of Westchester county," the Secretary was directed to publish some account of its proceedings in *two* of the Church papers, of which yours was to be one. I therefore transmit the following statement:

The 25th regular meeting of this Association was held in Greenburgh on Wednesday, August 2d, 1854.

There were present the following members: The Rev. Mr. McVickar, rector of the parish; the Rev. Drs. Harris and Morgan; the Rev. Messrs. Carter, Rodman, Moore, Vermilye, Jones, Wells, and Coffey.

There were also present (not members) the Rev. Dr. McVickar and the Rev. Dr. Haight.

At 11 A.M. there was service in Zion church. Morning Prayer to the Creed was said by the Rev. Mr. Carter of Yonkers; the remainder of the Morning Prayer and Litany by the Rev. Dr. Morgan, of New Rochelle. The lessons were read by the Rev. Mr. Vermilye, of North Castle, and the Rev. Mr. McVickar, of Greenburgh. The sermon was preached by the Rev. Mr. Wells, chaplain of the State's Prison at Sing Sing, from Gen. ix. 18, 19.

After service, the clergy adjourned to the residence of the rector at Irvington, and there proceeded to the transaction of the business before them. As the Provisional Bishop was prevented by other engagements from being present on this occasion, the rector was *ex officio* chairman. The minutes of the last meeting, held at Scarsdale, in June, were read by the secretary, and accepted after a slight amendment. The Rev. Mr. Rodman stated that a collection of $120 had been made in Grace church, West Farms, on the previous Sunday, for the purposes of the Association; and also read an extract from the letter of a Mr. ——, of Norwalk, Conn., enclosing $20 for the same purpose. On motion of the Rev. Mr. Carter, a copy of this letter was ordered to be put upon the minutes.

I subjoin an extract from the same, and when it is known that the writer is a person of but very moderate circumstances, and one who is obliged to support himself and family by his labour, I need add no further comment. The production will speak for itself, and it is hoped that it may prove an incentive to some, whom God hath more abundantly blessed, to go and do likewise, and to give according to their ability.

EXTRACT.

"You say in your letter that Mr. K—— told you, that I made it a point of duty to give *one-seventh* of my net income to the cause of charity. I do, and may God give me grace to do so always, or so long as I shall live. Just after I had begun life, I learned in the good Book, that the people of old time were required to give *one-tenth*. On thinking it over, I made up my mind that inasmuch as *one-seventh* of our time was demanded of us to worship our Maker, that *one-seventh* of our *means* ought also to be given in the cause of charity—which cause is God's cause. I have always endeavoured to live up to this, and I believe that, by God's help, I have never taken a farthing from this fund, and knowingly appropriated it to my own use. If I should, I verily believe that I should fall, and there would be none to lift me up, for God would certainly leave me to myself and none of us can stand without *Him* in this world.

"You say it is a large sum for me to give. I wish that I had more to give for such purposes. I do not consider it mine; it is only loaned to me for some great, good and wise end; and it simply remains for us to be directed, when and where to place it. . . . I send you $20, &c." . . .

The Rev. Dr. Harris having stated that he was willing to meet the interest of $500 for the Church building at Pleasantville, provided the Association (after payment of what it has already pledged) will pledge itself to pay off the principal; on motion, it was resolved that the Association assume this responsibility.

Considerable time was taken up in discussing matters connected with the interests of the Association, after which the next meeting was appointed for Wednesday, the 4th of October, to be held in St. Paul's parish, East Chester, the Rev. Mr. McVickar to be the preacher at said meeting, and the Rev. Mr. Halsey his substitute.

On motion, the Association then adjourned.

A meeting of the Church Brotherhood of the county was then held (the Rev. Dr. Harris in the chair), for the purpose of considering the draught of a proposed Constitution. On motion, 500 copies of this were ordered to be printed, and sent to the rectors of the various parishes in the county, for distribution among their congregations. The brotherhood then adjourned, to meet at White Plains in September.

The Rev. Dr. McVickar having invited the whole company to dinner, the members, both of the Clerical Association and of the Brotherhood, then proceeded to his residence, where they were hospitably received by their Rev. host and his family, and there spent the remainder of an interesting and agreeable day.

John Wells Moore,
Sec'y of the Clerical Assoc'n of Westchester Co.
Somers, August 3d, 1854.

Shelf for Unconsecrated Elements at St. Sidwell's, Exeter.—Sir: In your notice of the proceedings, relating to the erection of a side-shelf for the unconsecrated elements in St. Sidwell's church, you are quite correct in the supposition that no drapery or other ornament was attached to it: it was a piece of oak, in the shape of a trefoil, about fifteen inches long and ten inches broad, in its widest part.

You will, doubtless, be surprised to hear that, previously to the introduction of this little shelf, it had been the practice to place the unconsecrated elements *on the floor of the clerk's desk, immediately under his seat.* This practice Mr. Galton found existing on his appointment to the incumbency in January, 1851; but, although it was most repugnant to his own feelings, he would not make any alteration until he had been in the parish long enough to enable him to obtain a satisfactory estimate of the wishes of the communicants; and having discovered that the sentiments of the majority were in unison with his own, the shelf was erected and used for the first time last Easter Day. During his absence from Exeter, occasioned by a severe domestic bereavement, the churchwardens, without giving Mr. Galton any notice of their intention, made a presentment to the Archdeacon, at his Visitation, of this inoffensive piece of church furniture: and from that time till the promulgation of the Chancellor's opinion, the senior warden, Mr. Palk, has been aiding and abetting the "No-Popery" cry, by virtue of which his namesake of Haldon contrived to defeat Sir Stafford Northcote in the representation of South Devon. Placards of the most offensive description, filled with personal abuse of the Incumbent of St. Sidwell's, and scandalous allusions to his severe domestic trial, covered the walls of Exeter from one end to the other, and every expedient that unchristian ingenuity could suggest as likely to stir up the passions of an ignorant and licentious mob, was resorted to, in preparation for the hearing of the cause in the Ecclesiastical Court. And why has this clamour been raised? The history is soon told.

Mr. Palk is one of the representatives of the Low Church party. He never attended his parish church till he became churchwarden, but preferred the ministrations at Bedford chapel, a proprietary chapel, where such doctrines as "Baptismal Regeneration, Apostolical Succession, and Sacramental Grace," and others of a kindred nature, are constantly denounced as Popish, Antichristian, &c., and where the only addition to the Lord's Day services is a Wednesday evening lecture. Mr. Palk finds that his parish church is open twice every day, four times on the Lord's Day; that lectures are given, both morning and evening, on every festival of the Church, and one on every Vigil; that baptisms are administered, and children catechised, at stated periods, after the second lesson; and that the Holy Communion is administered twice every week, as also on every festival of the Church. The doctrines he hears expounded from the pulpit are in accordance with the faith, which the Church is bound to "keep whole and undefiled:" hence, both in doctrine and practice, the system of the Church as represented at St. Sidwell's is the opposite of that which Bedford chapel maintains. Mr. Palk, then, it is believed, is simply the exponent of the views entertained by many who, allowing no authority to the Christian priesthood, and admitting no claims on the part of the Church which they would not deem equally admissible in favour of any Christian sect, consider themselves justified in contradicting what they cannot comprehend, and in disturbing what they cannot destroy.

My own experience has sufficed to prove that no persons are more intolerant than Liberals in politics, and Latitudinarians in religion. I am, sir, yours faithfully,

A Communicant of the Parish of St. Sidwell.
Exeter, July 17, 1854.—*English Churchman.*

Literary Taste of Women.—This compliment to the literary taste of women comes from no less a personage than the bachelor philosopher, David Hume:

I am of opinion that women, that is, women of sense and education (for to such alone I address myself), are much better judges of all polite writing than men of the same degree of understanding; and that it is a vain panic, if they be so far terrified with the common ridicule that is levelled against learned ladies, as utterly to abandon every kind of books and study to our sex. Let the dread of that ridicule have no other effect than to make them conceal their knowledge before fools, who are not worthy of it, nor of them. Such will still presume upon the vain title of the male sex to affect a superiority above them; but my fair readers may be assured, that all men of sense, who know the world, have a great deference for their judgment of such books as lie within the compass of their knowledge, and repose more confidence in the delicacy of their taste, though unguided by rules, than in all the dull labours of pedants and commentators. In a neighbouring nation, equally famous for good taste and for gallantry, the ladies are, in a manner, the sovereigns of the learned world, as well as of the conversable; and no polite writer pretends to venture before the public, without the approbation of some celebrated judges of that sex. Their verdict is, indeed, sometimes complained of; and in particular, I find, that the admirers of Corneille, to save that great poet's honour, upon the ascendant that Racine began to take over him, always said, that it was not to be expected that so old a man could dispute the prize, before such judges, with so young a man as his rival. But this observation has been found unjust, since posterity seems to have ratified the verdict of that tribunal; and Racine, though dead, is still the favorite of the fair sex, as well as of the best judges among the men.

THE CHURCHMAN.

NEW YORK, AUGUST 19, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

BISHOP DOANE'S TRIENNIAL CHARGE.

It is now several weeks since we republished a large portion of this excellent and timely document, and gave out a promise of a further canvassing of certain subjects moved by it. We have purposely deferred the fulfilment of this promise, in order that we might have time for more mature consideration, for gathering in larger information, and for settling more definitely the particulars of our standing-ground. Everything that has since passed within us or come to us, has gone to confirm the views we then held in all material points. Meanwhile, the Charge itself, as was to have been expected from the strength and clearness with which it spoke, has been making its mark: we have reason to believe that its words have struck deep and wide in the mind of the Church; and our gratification at having furthered its effect by republishing so much of it is only dashed with a feeling of regret that we did not give the whole. We are much of the opinion that a new edition of the entire Charge is called for in pamphlet form. As to which call, the only question seems to be, whether the Charge have not already so far done the work as to render any further circulation of it needless.

For the present, our remarks must be confined to one of the subjects raised by the Charge, namely, the Memorial presented to the House of Bishops at their last session, by Dr. Muhlenberg and Others. And if additional reasons be wanting for taking up this matter, we seem to have them in the fact that the Memorial is likely to be, indeed has been, made the occasion of agitations that may well be thought to bear a decidedly radical and revolutionary character. Indeed the very point at which the Memorial chiefly aims, so far as it is distinguishable through the cloud of indefiniteness that envelops it, seems to us essentially revolutionary: we cannot but look upon it as involving a most fundamental change in the whole constitution and practical working of the Church. Nevertheless, we must not be understood to impeach or to call in question, in any sort or degree, the good intentions, the piety, the honesty, or the intelligence, of those who differ from us in this matter. We verily believe them to have at heart the accomplishment of a truly great and good work, and to have got so intent upon this as to overlook or undervalue the vast evils necessarily involved in and consequent upon the means whereby they propose to accomplish it.

Perhaps we ought further to declare our conviction, that the Commission on the Memorial, at their late session in this city, did nothing that should cause any the least apprehension or distrust. Their action, as we have been informed on the best authority, and as the published report of their proceedings shows, did not extend beyond a resolution for making a larger use of the means already provided by the Church, and a plan for issuing and circulating far and near a series of questions, with a view to gain full and accurate information on the matters referred to them. So far, all seems right and good enough; though many, we believe, will regret that these measures, so unobjectionable in themselves, should have been prosecuted in connection with a scheme so radical as that which the Memorial apparently contemplates. As things now stand, we have to confess a fear, that the apprehension of what they may do will paralyze what they have already done; that the general cause in which they are embarked will kindle so much of suspicion and distrust as to defeat whatever good might else result from the measures they have already taken. It will not be our fault, if nothing should in fact be done in pursuance of a scheme which, as we view it, would leave almost nothing undone.

We have spoken of the indefiniteness in which the real gist and purpose of the Memorial in question is shrouded. Perhaps the nearest approach to any thing tangible is in the following: "It is believed that men can be found among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it without that entire surrender, which would now be required of them, of *all* the liberty in public worship to which they have been accustomed." The same drift again emerges thus: "The extension of orders to the class of men contemplated (with whatever safeguards, not infringing on evangelical freedom, your wisdom might deem expedient) appears to your petitioners to be a subject supremely worthy of your deliberations." The import of these passages is rendered somewhat clearer in view of the ultimate purpose of the memorialists; which is, "the effecting of a Church unity in the Protestant Christendom of our land;" and that the Episcopate may "become a central bond of union among Christians who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism:" and in this connection they speak of "providing for as much freedom in opinion, discipline, and worship, as is compatible with the essential Faith and order of the Gospel."

Extricated from the mist of vagueness, the meaning of all this we suppose to be nothing less or other than a divorcement of clerical orders and prerogatives from clerical vows and subscriptions. And this proposal goes upon the ground, that the present requirements of the Church do "infringe on evangelical freedom," and that men "sound in the faith" will seek the orders of the Church, while repudiating her doctrine and worship. Surely it was worth the while to define what "evangelical freedom" is, and what "soundness in the faith" is. Does such freedom require the clothing of men with certain special powers of action, without taking any guaranty of their acting right? Or is soundness in the faith resolvable into the one sole article of believing in and having episcopal ordination? Has not the Church already "provided for as much freedom in opinion, discipline, and worship, as," in her judgment, "is compatible with the essential Faith and order of the Gospel?" Who does not know that her position, in respect of the sects, has always been precisely this, that the essential faith and order of the Gospel is *not* compatible with a bestowing of evangelical orders without vowing and pledging the receivers of them to what she believes to be the evangelical doctrine and worship? Has she not again and again virtually declared such to be her judgment? And has the practical working out of the principles, whereon sect after sect has been formed, convicted this her judgment of error?

Truly, it is a strange idea this, that "evangelical freedom" consists in dispensing with everything but episcopal ordination. Why, such ordination is among the very things which sectarianism has most insisted on as incompatible with evangelical freedom: that the Church would not dispense with it, has been one of the great offences whereon the sects have notoriously grounded their right to be; virtually assuming that the Church made herself a sect by the very act of prescribing such a condition. Is there now any sect, "sound in the faith," who have become convinced that this is the only point where the freedom of nature is properly restrained by the laws of Christian membership? But what warrant have we for supposing that the Church regards or has ever regarded the apostolical succession in the ministry otherwise than as a means, the apostolical succession in doctrine and worship being the end? What, on any principles of reason or of revelation, is the former good for, wherefore should it be, but in order to keep up and perpetuate the latter? And are we now to have a scheme or a definition of evangelical freedom which proceeds by erecting the means into an end, and repealing the end, or leaving it to take care of itself?

We, in our simplicity, had supposed it was because the Church held evangelical truth, in thought and in deed, that is, in doctrine and in worship,—because she held this in supreme regard, as the very jewel of heaven, committed to her hands as a sacred trust, and upon the faithful keeping of which her own being as a Church depends;—we had supposed this to be the sole reason of her insisting so strenuously and so constantly on apostolic order, as the divinely-appointed casket for the preserving of that truth in its original efficacy and integrity. And we have somehow got deluded into the fixed persuasion, that time has demonstrated, that where this order has been lost or departed from, there is no adequate security or safeguard for the preserving of that truth. This is the very ground of our belief in Episcopacy: we have never thought of valuing it for any other reason. We believe it to be ordained by God as the key-stone of that fabric wherein the truth of Christ in doctrine and worship is to stand vitally enshrined and be kept practically alive till the end of time. Therefore it is that we hold to Episcopacy. Divorce it from this as its end, and we would not give a fig's-end for it. Nay, we would give several fig's-ends to be quit of it: for as in the nature of things the end gives law and measure to the use of the means, so it is only when held true to this its legitimate end that Episcopacy ever has been or can be kept from generating the most odious and intolerable abuses. For government cannot but become tyranny when and so far as it forsakes its true end, or erects itself into an end.

Surely, then, to make the jewel secondary in worth and importance to the casket that holds it; nay, to drop the jewel out, in order to lighten the casket, and render it more portable, and more acceptable to those who will not receive it with the contents, that so it may be carried where otherwise it could not go,—this, surely, is an odd way of promoting the interests of the Gospel. Certainly, we do not feel at liberty to suppose that the memorialists contemplated such a fatal inversion of the order of things as this. But we can hardly see or imagine how any thing less than this is involved in their proposal. For does not the scheme suggested by the Memorial proceed upon the principle of its being a matter of comparative indifference, not to say of no consequence, what men believe or how they worship, or whether they believe any thing or have any worship at all, provided they only stand within the magic circle of episcopal ordination? And it is to be noted, withal, that this scheme in effect sets the Episcopate quite above and beyond the law of the Church, and makes it impracticable for any legislation to regulate and control it.

To be sure, the Memorial speaks of giving orders only to "men sound in the faith." How, sound? sound in what faith? What can those words be supposed to mean, when used with reference to such a proposition as we are here considering? Wherefore does the Church prescribe, who ever conceived of her prescribing, such a doctrine and such a worship, but as in her judgment the needful and proper test and measure and security of soundness in the faith? The reader will please bear in mind that the question is not now, whether the Church's doctrine and worship, as they now stand, are perfect, or as nearly so as they might be made; but whether any doctrine and worship whatsoever shall be tied upon her clergy by the terms of their commission. The proposition is not to change, or modify, or adapt her services, but to dispense with them, in order to make room for ministerial liberty, or, as it is termed, "evangelical freedom." It is not this or that form or matter of a liturgy, but the liturgical principle itself, that is proposed to be given up; which principle of course is, that men shall not be admitted to the apostolic succession in orders, without being at the same time bound, under all the solemnity of a religious vow, to the same succession in doctrine and worship.

But perhaps we have been wrestling with an imagination: perhaps the memorialists have in view only to change the proportion of things as at present ordered, and not to abandon the principle of them. For they speak of men being admitted to ordination, "without that entire surrender, which would now be required of them, of *all* the liberty in public worship to which they have been accustomed." "Entire surrender of *all* the liberty to which they have been accustomed!" Pray, what is the scope of *all* the liberty to which they have been accustomed? Have they been free, and do they insist on being free, to do without any creed at all, or to get up a creed to suit themselves, or to vary their creed from time to time, as any new notion or crotchet happens to take them? Have they been used to the darling liberty of praying in public what, when, and as they pleased; of praying in a foreign tongue, or of not praying at all, as they saw fit; of speaking their own words in their own way, and that in a service the very intent and purpose of which is, that the hearers shall join in what is spoken? which of course can only be the case where the minister speaks the words of the Church,—words which the hearers have already made their own by consent of membership. Is the Church to be opened to the tediousness, the impertinence, and sometimes the downright profanity of extemporary prayer? And what becomes of the liberty of the people, when the minister is thus at liberty to inflict what he chooses upon them in the shape of prayer? Does not everybody know that the Church's exemption from this nuisance is among the principal elements of her strength? And now, just as she is growing stronger than ever in virtue of such exemption; just as men are flocking to her more than ever as a refuge from that nuisance, we have a proposal for setting it up in her courts. Or, again, have the men contemplated by the Memorial been accustomed to, and do they crave, the liberty of drawing upon their extemporal wit, or on so much of their memory as they may choose to exert, in the administration of the Sacraments and other ordinances of the Church?

What, we repeat, is *all* the liberty in question? how far does it reach, how much space does it cover? How much of it do those who are accustomed to it want to keep, how much is it thought proper to let them keep, while investing them with a special endowment of power? What part or how much of "that entire surrender, which would now be required of them," is to be dispensed with?

From all which it appears that we have here a most vague, general, indefinite proposal for increasing ministerial liberty. It is not liberty from any particular thing, nor liberty for any particular thing, that is asked, but simple liberty in the abstract, or perhaps *ad libitum;* the liberty to which certain men have been accustomed, though what that liberty is, nobody can tell, and probably no two cases would be found where it is the same. One would suppose that liberty were at length discovered to be a good in itself, when we are thus urged to extend it without regard to the conditions of order, and without entertaining the questions, from what or for what it is desired. It is not a proposition to remove any practical grievance, which is a thing that could easily be specified, and that men could agree about, and fit the remedy to it; but a vague scheme hatched in the vague hope of coming at some possible good. There is not the least prospect or likelihood that those who are thus for enlarging clerical liberty can ever agree how much or where the enlargement shall be. Meanwhile, under this cloud of indefiniteness, the confidence of Churchpeople is in danger of being shaken and agitated away: they are to be harangued, and belaboured, and worried into the persuasion that the Church is sadly, perhaps fatally at fault, while the agitators hold out no hope of agreement among themselves as to what or where the fault is. It is as if a council of physicians should unite in assuring a patient of his being awfully diseased somehow or somewhere, while they are sure to fall out with each other the moment they come to the question of a remedy; thus perhaps causing the patient to die through mere apprehension of death.

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THOUGHTS ON CURRENT EVENTS.

The session of Congress is at last at an end. It has been chiefly remarkable for the lower tone of individual conduct which has been observed in the members of both Houses. The falling off in the Congressional standard of manners and morals to which we refer, has been going on for several years, and has now reached a point which renders it impossible to think of the great council of the nation without a feeling of humiliation. This degradation has manifested itself, within the walls of the Houses, chiefly in coarse language and vulgar quarrels. But there is reason to fear that there are worse things behind the scenes. The report of the committee appointed to inquire into the means used to obtain the passage of the bill extending the duration of the patent for Colt's revolvers, discloses another, and even more disgusting, trait of character. It gives reason to suspect that some of the members are open to direct bribery, and leaves no doubt that such is believed to be the fact, by men whose wicked interest it is to know the truth, and who are, therefore, probably well informed.

As to the condition of the nation, there is no doubt that it is worse now than at the commencement of the late session; we fear that it is worse than it has ever been. We have often observed, that, in our judgment, there did not exist in this country any legitimate party, contending for the principles and measures which its members or leaders believed the most conducive to the public good. In the place of such parties, we have only contemptible combinations of office-seekers, whose only bond of union is the hope of dividing among themselves the spoils of office. These have now taken a most alarming form. The Nebraska bill has revived the slavery question, with all its evils greatly aggravated. It was formerly a contest between a set of philanthropists on one side, and the slaveholders on the other. Of one side, it might have been truly said that they were ignorant, or misinformed, on the subject in dispute, and even fanatical, and that there was reason to fear that some of their leaders were traders in philanthropy. Of the other, that while understanding the questions better than their opponents, they were carried beyond the bounds of moderation by state pride and private interest. But the parties were, in their origin, honest parties, contending for what each deemed the public good. Now all is changed, and the contest is simply one about the apportionment of political power, to be used in the distribution of offices. Every office-seeker will now find it his interest to be extreme in his opinions and violent in the expression of them, on one side or the other of this delicate question; the side which he takes being determined by the side of a geographical line upon which he may find himself. A more calamitous condition of things for the nation could scarcely exist.

In addition to these things, we have seen, during the late session, or nearly within that period, the growth of a powerful party governed by a secret society. We owe this evil to the insane attempt of the Romanists to turn their religious sect into a political party, and carry out their sectarian schemes by means of the foreign vote. We ourselves sympathize with the new party in the views which we suppose them to take, as to diminishing the influence of the foreign vote, and increasing the difficulty of foreigners obtaining the right of suffrage. We should, perhaps, not go so far as they do on these subjects; but in the main we are disposed to accept their principles, so far as we understand them, unless indeed it be one of their principles to establish a practical religious test, and a *quasi*-persecution of the Romanists. Still we cannot look without apprehension upon an organization, of the intentions of which the public are kept in ignorance, and of which nothing is generally known but that it wields enormous power.

It is a remarkable fact, that, while in the cities and towns, more especially to the north, the influence of this new party or society is bearing hard upon the foreign-born citizens, a popular clamour is raised, by the peculiarly northern party, for admitting foreigners to the right of suffrage without the formality of naturalization. The result of the whole is, that we have four organized parties, upon none of which is it possible to look without some apprehension of evil.

While these things give too much reason to fear that the existing union may fall to pieces, the administration is supposed to be anxiously looking out for an opportunity of extending its boundaries by the annexation of Cuba. Whether that be so or not, it is certain that a large portion of the people desire such annexation. Yet there could scarcely be devised a measure which should more certainly inflame the animosities between both of the pairs of parties which we have mentioned.

In the meantime a revolution is going on in Spain, which may possibly bear upon this matter. It is not yet possible to say what the extent of the changes in the Spanish government may be. It may amount to nothing more than the forcible change of ministers and perhaps of measures. It may involve a change of dynasty, and in one of several ways. It may result in the establishment, if the term is not too strong, of an ephemeral republic. Some persons suppose that the new government, whatever it may be, will be so much in want of money that it may be induced to sell to us the coveted apple of discord. On the other hand, it is said that England and France will not acquiesce in such a transaction. They will, it is suggested, interfere by force of arms to prevent the consummation of such an arrangement. It is more probable that they will interfere by advice to prevent the contract of sale. In either case there is reason to fear that either the American government will seek some ground of quarrel with Spain, (it may not be difficult to find even a just ground,) or be unable to restrain the men, who have more than once made the attempt, from fitting out a private expedition against Cuba. France and England might not improbably feel called upon to defend Spain in her possessions, when assailed by public or private force. We may thus be involved in the European war, and on the side which is most adverse to our true and permanent interests. This is the more likely, since the administration is supposed already to lean to Russia, and has, more than once, through its newspaper organ, indicated such feelings. It may be well to remark, in this connection, that a certain journal, very hostile to the administration, but supposed to have deep sympathies both with those who desire the possession of Cuba and with Kossuth and the Hungarian exiles, has some time ago begun to Russianize. The last class of sympathies might have been expected, in combination with the dislike to the administration, to have neutralized the other. We suspect that the solution is to be found in an understanding, existing, or expected, between the Czar and the ex-Governor.

Some persons suppose that the termination of this war is to be the fulfilment of the prophecy of the first Napoleon, that Europe will be either Cossack or Republican. We are not among the believers in that prophecy. We have no idea that Europe can be permanently either Russian or Democratic. As to the former alternative, while we believe that Russia is, at home, well nigh impregnable, as the allies are learning to their cost, we also believe that she is too far from the west of Europe to hold it long in subjection. As to democracy, all modern history shows that the only kind of democracy which can exist in Europe always assumes the form of a military monarchy, resting nominally on a democratic basis. Such was and is the state of France under both her Emperors.

The war may not improbably produce the effect of dividing Europe between the Russian and French forms of despotism. The latter will be reached, as usual, through ephemeral democracies, the result of bloody revolutions. The knowledge of this probability, and of the strength, or rather unassailability, of Russia, were no doubt the motives which rendered the British Ministry so unwilling to commence a war, of which they could foresee neither the termination nor the consequences. They were driven at last to resist the progress of Russia by strong motives of national interest. These are two. The principal is the greater security of her Indian possessions, which Russia undoubtedly covets; the other is the security and extension of her trade in the Black Sea. The first of these objects can only be attained by increasing the power of Turkey relatively to that of Russia. This will require the reduction of the Russian power, by separating from the dominions of the Czar the Crimea and the opposite shores, that is, Circassia and Georgia. These things will also promote the English trade, but that object also requires the freedom of the Salina mouth of the Danube. It has been found that that implies the pushing back of Russia at least beyond the Kilia mouth. All of these, except the subjugation of the Crimea, will probably be the consequences of the success of the Western powers.

The interest of Austria in the navigation of the Danube is both greater and more direct than that of England. For the Danube is to her what the Mississippi is to us. This interest would be sufficient to determine her course, were it not for other and even more important considerations. Of all the powers in Europe, she is in the greatest danger, from the outbreaks of the people seeking to found republics. The democracies, if formed, would, it is true, be only ephemeral, and would speedily pass into monarchies; but the monarchies would be of the French model, and under new dynasties. The dominion of the House of Lorrain would pass away like that of the House of Bourbon. Against this danger, Austria has been accustomed to rely on the help of Russia. These are powerful reasons why she should incline to side with Russia. She is prevented from so doing by the fear that the Western powers might encourage the insurrection of the Hungarians, Poles, and Italians, whom she holds in subjection, far more than by her interests in the navigation of the Danube. The two ideas together, at one time, brought her to the verge of a Russian war.

We suspect that the Czar has found means to convey to Vienna an intimation that he may be induced to take the line which Austria fears may be taken by the Western powers should she join him. The consequence has been the manifest shrinking back of Austria from the position which she had assumed. This would account for the Russianizing of Kossuth's organ in this country, which was otherwise a thing as little to be expected as the combination of Balfour and Claverhouse against the establishment in Scotland of the moderate Presbyterians. But until Austria takes her side, the appeal to the discontented population will not be made by either of the parties.

The delay gives great dissatisfaction to a portion of the English Radicals, who desire a democratic outbreak. This feeling on their part, in combination with other things, tends to weaken the position of the British Cabinet. It is composed of Whigs and Peelites, with a sprinkling of Radicals. But neither the Whigs, nor the Peelites, nor both together, can command a majority in the House of Commons. The Radicals know that their votes are necessary, and they think that they have not the share of power and office, to which that fact entitles them. There are, moreover, a few Whig leaders out of office, in consequence of the necessity of making room for the Peelites, who would much prefer to be in place. Those men are generally hostile to the Church. That which they all desire, is the exclusion of the Peelites, and the restoration of Lord John Russell's Whig, Radical, and anti-Church administration. The recent changes in the Cabinet have strengthened the Whigs, relatively to the Peelites, although not directly at their expense. It was done partly by an enlargement of the Cabinet, and partly at the expense of the Radicals. This increases the dissatisfaction of that party, and does not allay that of the discontented Whigs, who are still excluded. Hence the frequent attacks on Lord Aberdeen, the Duke of Newcastle, and Mr. Herbert, who are all Peelites.

Lord John Russell as yet stands manfully by his Peelite allies, at least so far as appears to the public. But it is not impossible, that if he saw the means of forming, under his own auspices, such a ministry as his former one, he might make some more moves like the last, and in time get rid of Aberdeen and Gladstone.

The last Radical movement, was, however, a mere failure. Lord Dudley Stuart, a grandson of the unpopular Earl of Bute, is a Radical of some pretensions, founded chiefly upon his rank, and his disposition to push himself forward. He claims to be a supporter of the Ministry; who have not, however, acknowledged his merits by any appointment. The administration have found it necessary to ask for a vote of credit of three millions. This is, not, as we would suppose, a permission to borrow so much money, but only a permission to exceed the appropriations, as an American would say. It may, or may not, lead to a loan according to circumstances. In the course of the debate, Mr. Disraeli threw out a hint, that it would be proper to have an autumnal session. The Ministers did not take the hint, and Mr. Disraeli was too wary to press the subject. Lord Dudley Stuart thought it a good opportunity to distinguish himself, and, when the report of the committee of the whole was brought up, moved, that the address to the Queen, which is the form such votes assume, should be so amended as to pray that Parliament might not be prorogued. The Ministers treated the motion as a vote of want of confidence and intimated that they would resign if it prevailed. Lord Dudley was left in a minority of one. There will, therefore, be no immediate change of Ministry, but a long continuance of the present can scarcely be expected. We still, however, regard the return to power of Lord Derby and Mr. Disraeli as very improbable.

The case of the Bishop of New Zealand has been taken up in the House of Commons by Sir John Pakington and others. Sir George Grey has found it necessary to consent, that his salary shall be paid for the last and present years. Should the Colony of New Zealand not provide for him, as is very probable, we suppose that the salary will in some way be continued, by Parliament, during the life of the present incumbent, as has been the case in some other colonies under similar circumstances.

We fell into an error last week in saying that the amendments of the House of Lords to the Oxford University bill were to be considered in the House of Commons on the 27th of August. The day appointed was the 27th of July. On that day they were taken up. The Ministry accepted them all but one. Some verbal amendments were made to them, and two which, although something more than verbal, were only intended to remove discrepancies. They were moved by Mr. Gladstone, and carried without opposition. A third motion of the same gentleman related to the only amendment, which, as we have just said, the administration did not accept. Its effect was to deprive the University of the power of abolishing, with the consent of the Queen in Council, the private halls. After some debate, it was carried by a majority of 130 to 70.

Two of the amendments of the Lords were opposed. One of them was that which gave to the Congregation the right to elect all the members of the Hebdomadal Council. The amendment was accepted by a vote of 115 to 62. The other related to the exception of proceedings relating to fellowships, from the vote given to the governing bodies of schools, in matters in which their respective schools may have an interest. This amendment was also accepted by a vote of 110 to 68. A committee was appointed to confer with the other House upon the alterations made in their amendments.

The meeting of Convocation seems to have done good. The motion of the Bishop of London, mentioned last week under the head of "The World Abroad," for copies of the proceedings, was, we believe, made with a view to elicit opinions in the House of Lords. There was not a word said in the way of objection, either to Convocation or its action. Yet the Earl of Shaftesbury, the visible head of the Evangelical party, was present. The *Times*, too, has changed its tone, and gives a leader in quite a favourable spirit. *The Spectator*, a Radical paper, takes the same line, and intimates that "the modest proceedings" "shew how sensible all parties were, that there is a business necessary to be performed, and that it cannot be performed by any other body except Convocation." "Something, it adds, may be yet got out of this Church Parliament, if it do not itself exhibit a spirit of re-actionary usurpation." We think the probability greater than ever, that in a few years there may be true synodal action in the Church of England. H. D. E.

Baltimore, August 12, 1854.

CONVOCATION.

The cause of the restoration of Synodal action in the English Church has again made a most decided step. In the spring of this year we communicated to our readers the pregnant fact that the first meeting of the session, instead of being an unmeaning form, had been emphatically a day of business. Not only were the great interests of the Church then discussed with freedom in both Houses, but committees were appointed by each to do most important work. The Lower House appointed a committee of privileges, in order to settle those doubtful points as to form and order, on the right arrangement of which the harmonious working of any deliberative and legislative body must depend. The proceedings of the Upper House were still more important. It also appointed a committee which was to concern itself both with the mode of working and also with reforming the material organization of Convocation.

But besides this it appointed a committee to consider what modifications of our working church system were needed to enable the Church to meet the spiritual requirements of the population. From the first this had been the special point to which the Bishop of Oxford had pointed attention, as THE great reason for seeking the revival of Convocation; and he was so happy last spring as to get the Bishop of Llandaff to move for this committee. This alone was a great step. Two years ago the advocates for the restoration of Synodal action in our Church, were few even amongst our prelates. But it soon became manifest that the more thoughtful and active amongst them were being greatly shaken in the opinions which they had assumed, probably without much particular consideration of the subject, under the influence of what were supposed to be prudent apprehensions. Even after the first speech of the Bishop of Oxford in this Convocation, the late Bishop of Lincoln, not the boldest nor the least wary of his brethren, openly avowed that it was in his judgment demonstrated that the time was come for action. The wisdom which has guided the movement hitherto has been now rewarded by a large accession of our prelates to its side; and the fact that the Bishop of Llandaff, known to the Church as a moderate Evangelical, was persuaded to move this resolution, was of itself an indication that a new era had been reached. That the Bishop of Winchester—even his Most Rev. brother forsaking him—should have been left alone as the advocate of the old dead establishment principle of Church-government, was scarcely less significant. The same change might be marked in the filling up of the committees, on which many Bishops, hitherto openly opposed to Convocation, were now willing to serve.

Last Thursday has given us the immediate results of these movements. The committees of both Houses, we learn, have sat repeatedly, and examined with the utmost diligence, harmony, and courage, the matters submitted to them. The results are now before the Church. We were threatened by our enemies with a rupture between the two Houses, and with the outbreak of all the old quarrels of 1714, if we attempted to revive our Synodal action. In vain we protested that those quarrels arose from the monstrous anomaly of there being then a latitudinarian Episcopate set to rule by State power over an orthodox but undisciplined clergy.

The solution of the question is now in our hands, and we find that, so far from any outbreak of ill-will between the Houses, every former question of angry rivalry has been settled with perfect harmony, and, so far as we can judge, on just principles. The more important subject, too, of the modification of our Church's working system has been very judiciously handled. The report of this committee has, indeed, drawn forth the unmingled commendation of those who have heretofore been opposed to the revival of Convocation, including, as we have reason to believe, the Most Rev. Primate. We have, therefore, every reason to hope for the turn of the tide of opinion and feeling on this subject. In Convocation itself there have been many such symptoms. The Bishop of Winchester alone—still the true exponent of the principle that the Church can only be safe when duly swaddled and cradled from all spiritual influences by the State—he alone raised a dissenting voice. The tone of the Primate, on the other hand, appears to be greatly moderated, and he seems now to perceive that some power of self-adaptation is needful for the Church if she is to perform what, to do him justice, he has always laboured to promote—the full and effectual exercise of her spiritual functions for our vastly increased population. On the particular recommendations of this Report we do not propose now to enter at length. We would rather show our readers why we think that there has, indeed, struck upon their ears one of those notes which declare that, on the dial-plate of events, another epoch has been passed.

But a few years ago, any one who had professed his belief that by this time Convocation would quietly and without commotion have resumed its sittings, held in committee its weekly and often even daily deliberations, held in the Abbey by the two Houses its solemn public consultations, and put forth to the Church, stamped with its authority, a document of such moment as this, would have been held a mere visionary. Yet so it is, and it is well to mark the point we have reached. One other matter, too, full of promise, was effected at the last meeting. Both Houses deliberated on and expressed their full approbation of a scheme laid before them for founding a Bishopric in Cornwall. We believe all this to be full of promise to the Church. We see in it a proof of the undying spiritual life which, in spite of all adverse influences, does, through God's grace, continue in her. We see in it a promise for the future. Why, if once she can act with full freedom, with the love and wisdom with which this experimental action has been guided, may not our divisions be abated, our unity consolidated, our faith affirmed, and our population saved? All that we want from the Government of the nation is that absence of persecution which is now withheld from every other religious body amongst us. This, as to the question in hand, has been the merit of the present Government. It has simply left us alone. It has refused to persecute us. It would not be hounded on by questions in the Lower House, and notices of motion in the Upper, to try the issue of a collision with the rising spirit of the Church, acting through its old forms; and the result is before us. On Friday night the Bishop of London moved that her Majesty should be addressed, and prayed to direct that their reports should be laid on the table of the Upper House. Here was the opportunity for which the advocates of Convocation had so long professed themselves anxious. "Try," they had said, "if Parliament will allow of your modest action." They met the challenge on Friday. They kept the field against all comers. Though Lord Shaftesbury was present, he did not venture on any opposition. Perhaps the announcement made by Lord Harrowby, a few nights earlier, of his own conversion to this cause, had its effect on the noble earl. But, for this or some other reason, Exeter-Hall was still, and the results of the wise, active, business-like proceedings of Convocation will, as it seems, be laid, by her Majesty's order, before Parliament, without objection or opposition.—*Guardian.*

CONVOCATION.—CHURCH SERVICES.

The two Houses of Convocation, as we yesterday announced, were assembled at Westminister on Thursday last to receive reports from their own Committees on certain questions affecting the general interests of the Church. In these reports, the substance of which we transferred to our columns yesterday, suggestions are offered of very considerable value. On two points especially we think the recommendations of the Committees deserve immediate attention. One of these refers to the length and composition of the Church Services as now usually solemnized, the other to the ministerial agencies by which the spiritual functions of the Church are at present discharged. Both inquiries, as will readily be discerned, are most intimately connected with the practical influence of the Establishment.

The question of the Church Services is by no means a new one; in fact, it forces itself upon the notice of all Churchgoers. That the Service most usually frequented—that, namely, of the Sunday or Holyday morning—is considerably too long very few people will be found to deny; and the arrangement appears all the more objectionable when it is recollected that this excessive length arises, not from any true Canonical prescription, but from the unnecessary aggregation of several Services into one. The Committee lay it down as "of the utmost importance in the present state of the Church that the Services, as now ordered in the Book of Common Prayer, should be preserved entire and unaltered."—an opinion in which we are entirely disposed to concur. But it does not follow that because these Services should be maintained in their integrity, they should therefore be solemnized in groups of more than one at a time. There is no reason why the order for Morning Prayer should be curtailed, but there is great reason why it should not be inseparably attached to prayers of another kind. In itself it is both expressive and comprehensive, without being in any degree too long for ordinary powers of attention. But, according to present usage, the order for Morning Prayer forms only a portion of the Morning Service. First of all, the Litany is interpolated, though this is a Service distinct in itself. Then comes psalmody, although this in reality is a repetition of what has already gone before. The Psalms of David contribute a feature to our form of worship which no one would desire to see lost, and, as psalms are spiritual songs, they should naturally be sung. In cases where decorous singing is beyond the powers of the congregation they may of course be read, but it is hard to see on what principle they should be read and sung too. After the Litany and psalmody comes a third distinct service—that of the Holy Communion—and after the Holy Communion, or that portion of the service solemnized before non-communicants, there follows a sermon. The result of this aggregation is a single service of more than two hours' length—a length far too great for the proper attention of even adult worshippers, not to speak of its pressure upon the Minister engaged.

The committee of Convocation, being impressed with the force of the objections thus created, have adopted the obvious expedient of simply disentangling the services from each other, without attempting to mutilate any of them individually. They recommend a separation of the morning prayer from the Holy Communion, so that the order for either might be used singly, provided that every part of the Morning Service, including, not only the Litany, when appointed to be read, but also a Sermon, should be used at some time or other in the course of the morning. We do not think this recommendation goes at all too far; indeed, the order for Morning Prayer, with the Litany, singing, and a Sermon, would still constitute at least as long a Service as could be generally turned to advantage. In considering this subject, it should always be remembered that there is one argument which, however commonplace it may seem, must take precedence of all others. The first and most imperative condition of an order for Divine Service is that it should be within the ordinary powers of human attention—not of attention as it might exist under the influence of extraordinary devotion, but of attention as it must always be found in 900 worshippers of 1,000. A Service which cannot be listened to is like a book which cannot be read, and its qualities, however inestimable, are utterly lost for the want of that one which would bring them into use. This consideration acquires additional force from the usages by which Divine worship in this country is attended. In continental churches it is usual for people to go in and out without notice or disturbance, according to inclination or convenience; but in England the congregation assembles and departs in a body; every worshipper is installed in a seat, which it is difficult to leave, and a Service of two hours, therefore, means nothing less than two hours' compulsory attendance. It is of no avail asserting that such attendance is no more than people ought to give, for, if experience proves, as it undoubtedly does, that such attendance is not given, it is clear that a rule which so operates must be wrong. The first object of our spiritual authorities should be to get people to church, the next to make them attend when they get there, and to these conditions all matters of mere arrangement should manifestly give way.

The other suggestion of the Committee to which we referred concerns the additional agency required for the more effectual teaching the Gospel in populous and crowded districts, and it is here recommended that lay agency should be employed, that greater facilities should be given for access to Deacon's Orders, and that bodies of clergy should be organized for the special purpose of Missionary operations among the home population. It is suggested that in the centres of ignorance and vice clergymen should be placed, "who might with a view to economy, Christian fellowship, and united prayers and action, live together, minister in one central church, and with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools." Nothing could be more reasonable than these remarks, nor have we anything to add except that in reading them we appear to be reading the description of a Collegiate or Cathedral Establishment engaged in its proper duties. In every place where such an establishment is situated the machinery required by the Committee is made to their hands, and if in some places the machinery exists without the material, the Bishop of London's own proposal respecting the city churches ought to convey some serviceable hints. If Cathedral stalls can be utilized by attaching to them obligations of academical teaching, they may surely be charged with the more purely spiritual functions so ably sketched by a Committee of Convocation itself.

It further appears "desirable" to the Committee "that men possessed of needful gifts for this work should be especially encouraged to undertake it for a time, and be recognized as having a special claim to preferment out of public patronage in less laborious spheres after a term of office." We do not exactly understand what "public patronage" is here pointed at, but we hope the recommendation of the Committee is addressed to Bishops, Deans, and Chapters, on whose large and valuable patronage such labourers in the true service of the Church would have a peculiar and unimpeachable claim. Nothing acts so depressingly on the young and working Ministers of the Church as the conviction that their most earnest and successful efforts in the cause of religion are almost certain to pass unrewarded, while the patronage which should remunerate their labours is diverted to purposes of family aggrandizement, or absorbed, as in the case of chapters, by the patrons themselves. In this respect there is no profession under such disadvantages as the service of the Church, and we trust that the influential members of Convocation, who, by the reception of the report, have implied their concurrence in its views, will remember how completely one of the remedies suggested is lodged in their own hands.—*Times.*

Convocation.—Nothing can be more encouraging to those who look forward with hope to the revival of Convocation than its recent proceedings. The reports of its committees were judicious and well-digested documents, one relating to the functions of Convocation, the other to the Church services. Indeed they were of so practical a character as to draw forth the approval of a journal which has hitherto watched the progress of Convocation with much jealousy—the *Times*, whose leading article induces us to believe that the tide of opinion against Synodal action is on the turn, for there is a change in the times in more senses than one.

The proposed improvements in the functions of Convocation are—limiting the President's right of prorogation by the consent of his brethren, thus giving bishops of the province a voice in it—allowing each Archdeaconry the unfettered privilege of electing its own proctor, thus depriving bishops in certain dioceses of the power of selecting a proctor out of a certain number elected—and extending the franchise to all licensed curates and chaplains being in priest's orders. The great value of these proposed alterations is, that they secure the rights of each order. No steps have been taken towards the resuscitation of the Convocation of York, nor the introduction or co-operation of the laity in Synodal action. The importance of both these questions is admitted, but it was not within the sphere of a committee limited to the consideration of reforms in the Convocation of Canterbury to take up such extraneous points.

The suggestions in the second Report, with regard to the services of the Church, are of more general interest, as also those which relate to the improved organization of its ministry. They promise to meet practical difficulties in the way of the Church's expansion; for, in order to have three or more services on the Sunday in suburban churches, which in districts where the population is large, is much to be desired, it is indispensable that each separate service should be abbreviated. We are, therefore, glad that the attention of Convocation has been directed to this point; and, moreover, in populous towns, if the Church is to keep pace with the demands upon her, it is absolutely necessary that she should have a missionary staff at her disposal. We rejoice, therefore, that it is in contemplation to expand her missionary offices both by the more effective use of the Diaconate, and by the employment of duly authorized lay agency.

It was highly gratifying to have an additional proof of the Church's vitality in the munificent offer made by a clergyman, Dr. Walker, for the endowment of a bishopric in Cornwall, and it is important to notice that it was made on the express condition that it should have the approval of Convocation. It should be borne in mind that, besides the utilitarian ground on which the revival of Convocation might be fairly urged, many Churchmen regard it as a sacred principle that no alteration should be attempted in the organization of the Church without her own Synodal sanction, and the exertions of those who hold this principle are paralysed while her Synods are suspended.

The discussion on the reports was carried on with so much harmony that it hardly assumed the character of a discussion, but rather that of the expression of unanimity of opinion. Apprehensions were expressed by one Prelate, and by one Prelate only, of the consequences which might possibly result from the revival of Convocation. The best answer to such fears must be a practical one. It must be seen that the course pursued by Convocation evidently tends to promote the union and efficiency of the Church, and care must be taken when discussions do occur that they are conducted with temper and moderation. Nevertheless, we must protest against applying an unfair test to the action of Convocation. It must be recollected that it is not like a platform meeting, where all the resolutions are cut and dried, and every one is expected to speak on the same side. A Synod is for the very purpose of discussion, and as its members are men and not angels, earnestness of feeling may occasionally give rise to warmth of expression, where there is no alienation of heart, and consequently no violation of brotherly charity. The Bishop of London has thus described the impression which the moderation evinced in the recent meetings of Convocation, and the calm statement of its rights, is making upon the public mind: "The alarm felt by some members of the Church respecting Convocation, so far from being greater than it was, is considerably diminished. There was a growing feeling that there was not so much to be apprehended from the meeting of Convocation as it had been customary to apprehend. There were not a few persons distinguished in rank, station, and intelligence, who were thoroughly well persuaded that Synodal action was a right which should no longer be withheld from the Church, and that great good might be anticipated from the exercise of it."—*English Churchman.*

For The Churchman.

Mr. Editor: I have lately received a pamphlet entitled "The Two Views of Episcopacy: Old and New."

Allow me earnestly to request, through the medium of your columns, that this pamphlet may be extensively read by all men possessing common sense; especially by those who have any acquaintance with the authorities cited. I ask for no more powerful defence of the Church than this hostile production affords. It is the reeling, staggering, random cutting and slashing of a desperate, but mortally wounded, combatant; the catching at straws of a drowning man.

From the preface I perceive that the main points in the pamphlet appeared in an editorial of that paper which not long ago (without seeming to have the least consciousness as to where it had got to—of the reductio ad absurdum of its position as a professedly Christian publication) was found contending that the Turks (!) were better friends to Christianity than the Greek Church.

That position was about as consistent with the Christian profession of the paper, as the present pamphlet is with its title, *Episcopal Recorder.* Yours truly,

A Western Clergyman.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. VII.

Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be a conqueror; contemn rest, and thou shalt gain rest; contemn earth, and thou shalt find heaven.—St. Chrysostom *in Ep. ad Heb.*

The life of a man is the middle between angels and beasts; if man takes pleasure in carnal things, he is compared to beasts; but if he delights in spiritual things, he is suited with angels.—St. Augustine, *Lib.* 1 *de Doct. Christi.*

Most businesses have wide gaps, all have some chinks, at which devotion may slip in. Be we never so urgently set or closely intent upon any work, be we feeding, be we travelling, be we trading, be we studying, nothing can yet forbid, but that we may together wedge in a thought concerning God's goodness, and bolt forth a word of praise for it; but that we may reflect on our sins, and spend a penitential sigh on them; but that we may descry our need of God's help, and despatch a brief petition for it.—Barrow.

Our prayer and God's mercy are like two buckets in a well; while the one ascends the other descends.—*Bishop* Hopkins.

Divisions are Satan's powder plots, to blow up religion.—Watson.

The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week, a month, a year!
A year! alas! how soon it's past!
Who knows but this may be my last?
A few short years, how soon they're fled,
And we are number'd with the dead.
—Fenelon.

Benefits of Church and State.—Our readers, we hope, have not forgotten the noble and munificent offer which we noticed some weeks ago as having been made by the Bishop of Gloucester and Bristol to rebuild the parish church of Stapleton at his own sole cost. The offer, it seems, is to be defeated in great part, if not wholly, by one of those rotten and hateful abuses engendered out of the adulterous embracements of the Church by the State. The parish is ridden by a strange inheritance called a "Lay-rector and Impropriator," who has control of the revenues originally meant for the church, and whose interest in the rents of certain pews is, or is thought to be opposed to the Bishop's plan. Now, this lay-rectorship is vested in the owner of a property known as the Heath-House estate, who is not going to let his interest suffer, not he! A suit has been brought in the Bristol Consistory Court, and of course decided in his favour; the effect of which may be gathered by a letter, which we subjoin, from the Bishop to the officers of the parish. First, however, we will give a short editorial passage from the *Evening Journal* in further explication of the matter: "The offer is complete and noble,—the whole church is to be rebuilt, and that, as a free gift from the Bishop to the parish. Dr. Monk undertakes the entire work—he gives a large church in place of a small one, and he replaces a mean church with a fine one. His sole condition is that the sittings shall be free, and that all classes shall be amply provided for. He gives seats to the poor, who have hitherto had none; and, in order to prevent the recurrence of past squabbles about pews, he proposes to make the church co-extensive with the population. He of course permits, because the law permits, the seats to be appropriated to occupants pending their occupation; but he proposes to do away with the assigning, *in perpetuum*, of pews to individuals. He will not allow a property in that accommodation which ought to be general for the whole parish.

"As might have been expected, the Bishop's liberal offer is most thankfully accepted by the parish. The faculty pews are abandoned, whilst the old rights of the lay rector and tithe impropriator to the chancel of the new church are specially reserved. It seems incredible, but it is the fact, that the trustees of this lay rector, who is a minor, refuse their assent to the scheme. That is to say, persons who enjoy Church property use their rights only to cripple the Church. They desire to appropriate forever seats in the body of the church for the tenants of their farms, whether such seats be occupied by them or not. In a word, these precious trustees desire to perpetuate the old eye-sores and heart-sores of close pews. The Bishop's scheme does not, it is true, break down, but only because, at the request of the parish, he foregoes a new chancel to his church. He leaves the representatives of the Heath-house estate, with their old chancel, and its rights, and abuses, and abominations. The dog has his manger; and the people of Stapleton will worship in a church curtailed of its proportions, spoiled of its legitimate accessories, and all to show that the Heath-park family prefer their solitary ugliness and isolation to the wants and convenience of their neighbours. The Bishop's plan would not have cost them a penny; it would have given them a new and sumptuous chancel, instead of a mean and ugly one; but they prefer their sty because it is their own, and they will neither do their own duty nor allow others to do it for them. So much for the layman marring the Bishop's bounty."

Dean's-yard, Westminster, July 5th, 1854.

Gentlemen,—I have to acknowledge your letter of July 3, and likewise a communication from Mr. Burges, your Proctor, containing a copy of the proviso which the representatives of the lay-impropriator wish to be inserted in the faculty for rebuilding Stapleton church.

By this proviso the decree of the Consistory Court would secure to the lay-impropriator not only his legal rights, which no one has ever thought of invading, but "all the rights, privileges, and interest in the chancel of the intended new church which belong to, *or have been enjoyed by, the present or any former lay-patron, lay-rector, and impropriator,* in the chancel of the existing parish church."

I concur with you in thinking that such a provision would be inconsistent with the whole scope and object of my offer to rebuild the church. In my letter of April 27th I described my view to be that of providing free church accommodation for the parishioners, of whom a great proportion, and, indeed, all the poor, are at present excluded from the parish church by a system of appropriation productive of much dispute and heart-burning. That I might do this effectually, I forebore to claim any reservation of seats for the family of myself and my successors, who, if any reservations were to be made, ought surely not to have been omitted, while the right of the only pew in the church, now held under a faculty (that belonging to the late Mrs. Jones), was cheerfully relinquished by her family in consideration of the public benefit. As for the lay-impropriator, his legal rights were maintained by the condition, contained in my letter of April 27th, that the seats should be assigned as the "ecclesiastical law directs."

Were the proposed clause to be admitted into the faculty, not only these legal rights, but the wrongs which may have taken place, would be perpetuated. For instance, if it could be shown that any preceding lay-rector had sold or let a pew in the chancel (though both acts at present are notoriously illegal) it would hereafter be competent for him to sell, or to let, any or all the seats in the chancel; and the abuse, being grounded on a decree of the Ecclesiastical Court, would be without remedy.

Not only had the lay-impropriator nothing to complain of, but he would have been a decided gainer by my offer to rebuild the church without any expense to him. It could hardly have been expected that I should consent to a proceeding destructive of the object I had in view when I undertook a work involving so large an expenditure.

Under these circumstances you wish me to rebuild the body of the church on the proposed plan, leaving the chancel as it stands. You are sensible that the effect of such an incongruous union of church and chancel will be unsightly and mortifying, and to myself it must be painful to make an imperfect offering to the Lord. But if you can assure me, after inquiry, that such is the general wish of my fellow parishioners, I shall not refuse. My consent is given on condition that no more time shall be lost before active measures are taken for the execution. Three weeks have been already lost by resistance on the part of the impropriator; and if any more delay take place, the year will probably expire without any material progress.

I join cordially in the hope which you express that the heir of the Heath-house estate, when he comes of age, may be actuated with different feelings, and a different sense of the responsibilities of property than that shown by his representatives.

Lay impropriations are in themselves an invidious kind of property, since they originated in a spoliation of the original patrimony of the Church by an arbitrary monarch, and were generally sold or granted to favourites. But they will be viewed in a new and a worse light if they are made the means of obstructing the benevolence which other persons are ready to exert for the spiritual benefit of the multitude. Believe me to be, gentlemen, your very faithful friend and servant,

J. H. Gloucester and Bristol.

To the Minister and Churchwardens of Stapleton.

St. Anne d'Auray.—The *Guardian* has an excellent correspondent at Paris, who furnishes from time to time some very curious and edifying particulars touching the state and prospects of Romanism in that promising empire. Writing under date July 24, after mentioning several recent doings which are "intended as manifestations of the renewed life and vigour of the Church of Rome, and are triumphantly cited as infallible evidences at once of her vitality, and of the truth that is in her," he gives the following account of St. Anne d'Auray, in honour of whom a pilgrimage had been announced to take place on the 28th:

The ceremonial for which the name of the mother of the Blessed Virgin and the little village of Auray in Brittany is about to furnish the occasion, is founded on traditions of no very ancient date. Nearly the first mention, indeed, of even the name of St. Anne amongst Christians, of an authentic description, appears to be more than 500 years subsequent to the commencement of the present era; when Justinian I., according to Procopius, called after her a church he had erected at Constantinople. But this fact implies no more than such a circumstance might indicate in the present day, and there seems no authority whatever for the assumption generally made, that both St. Anne and her husband Joachim received divine honours from the faithful in the first ages of the Christian hierarchy. On the contrary, the first Bull fixing the *fete* of the saint upon the 28th July, with the *office* for the occasion, and the insertion of her name in the martyrologies and calenders, is that of Gregory XIII., published only in the year 1584; and the circumstances upon which the particular festival and pilgrimage now about to be celebrated are founded, are thus given by Roman Catholic authorities: A peasant, named Yues Nicolazic, lived in the year 1662, at a village a short distance from Auray, in Brittany. This man professed a peculiar veneration for St. Anne, whom he always designated as "*sa bonne maitresse.*" The tradition of the country held that the saint had in former times been specially invoked in a chapel of which the foundations were said to be still in existence, in a field forming a portion of the property of Nicolazic. What was very remarkable was the fact that, although this part of the field admitted of being dug, it positively refused to submit to the ploughshare. Horses and ploughs, as though arrested by some mysterious influence, invariably came to a standstill on arriving at the supposed consecrated spot. Thither Nicolazic himself repaired nightly to tell his beads; and his devotion to his *bonne maitresse* was speedily rewarded by communications of a miraculous nature. Waking suddenly in the middle of the night, he saw close to his bedside a taper burning with extraordinary brightness, and sustained by no visible hand. This appearance was renewed on several occasions, and at last whenever Nicolazic returned in the evening from performing his devotions on the site of the supposed chapel, the taper, borne by one whose arm only was allowed to be visible, conducted him home. Sometimes also he witnessed as it were a shower of stars falling from heaven upon the ancient foundations, and heard strains of harmony floating around the spot. At last St. Anne herself appeared in bodily shape to the peasant one evening when he and his brother-in-law were driving their cattle to water. The apparition is described as that of a female in white, with a taper in her hand, and her feet resting on a cloud by the side of the pool. One night shortly after this event, the house of the peasant seemed to him to be surrounded by an immense concourse of pilgrims. No one was, however, visible; the crowd seemed to disperse, and St. Anne again appearing, bade Nicolazic tell his cure that, "nine hundred and twenty-four years and six months ago, there had existed in the field in question a celebrated chapel, which it was her desire to see re-erected." The cure having refused to give credit to the peasant's story, the saint again appeared, and bid him take with him some neighbours, and go to the spot, and there on digging they should find an ancient statue, the same which had been honoured by pilgrims in the first ages of the Church, and the discovery of which would now attest the truth of these revelations. The statue found was placed on a rustic pedestal, in a rustic oratory, and thus received the first prayers and offerings of the faithful. The still unconvinced cure, we are told, having, in the obstinacy of his unbelief, gone so far as to strike down the recovered image, lost the use of his hand, and only had it restored to him after washing in the pool near which the saint had formerly shown herself to Nicolazic. After this a chapel was speedily built upon the spot, and confided to Carmelite monks; and the shrine, enriched with many indulgences, became the object of an annual pilgrimage, a custom continued to the time of the revolution. Such, according to Roman Catholic authority, is the foundation upon which the faith of St. Anne d'Auray is built, and such the occasion which is to furnish another display of the revived religious feeling of this country.

Personality an Awful Gift.—The short verse, "Every man shall bear his own burden," opens to our consideration one of the deepest principles of our being. It singles us out from the multitude around us. It sets us alone with our own spiritual and moral character, as we have fashioned it and reminds us that we must bear for ourselves that burden. It bids us remember that great truth which the world is ever seeking to hide from us, that we are each of us ONE; that we have that in us which does truly separate us from every other besides; that we are in reality alone. There is something awful in this truth, in whatever light we look at it. Though this is, indeed, our greatness—though it is in this, in a great measure, that our likeness to God consists, yet it is an awful thought. Our very greatness is appalling to us—but we cannot shake it off. We may, indeed, strive, in our shrinking weakness, to break in upon the stillness of our solitary being by crowding others around us, but we cannot. We may forget our loneliness for a season, in the whirl of pleasure, or the fever of excitement, or the warm gushes of a loving sympathy; but in all the pauses of outward things the solemn voice comes back again upon the ear; the multitude of shadows fade into nothingness; and the great vision of our single, proper, solitary being, again overshadows our spirits. We have each one this burden of a separate soul, and we must bear it. Even ordinary life utters voices which add their witness to this truth, if we listen for them. How do all deep-thinking people, in the inmost current of their spirits, live apart from others, and, more or less, even feel that they do so.—*Bishop of* Oxford.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.

Wholesale warehouse, as for the last 30 years, at No. 130 [illegible] street je3–1y–5h

MISS HAINES begs respectfully to give notice to her friends and the public that her school, No. 10 Gramercy Park, will re-open on Thursday, September 14.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co., No. 252 Broadway, or at Messrs. Doremus & Nixon, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence.

New York, July 5, 1854–jy15–8t

COLLEGE OF ST. JAMES, MARYLAND.—The Thirteenth annual session will commence on Monday, Oct 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O. au12–8t

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.

R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10–1y–5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York

Watches of every description carefully repaired. je10–1y–5

JAMES, HATTER, St. Nicholas Hotel, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3–6m–5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.

AARON WRIGHT. [my27–1y–5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27–1y–5

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27–1y–5

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6–1y–5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29–1y–5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my27–1y 5

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

LITERATURE.

Fifty Years in Both Hemispheres, or Reminiscences of the Life of a former Merchant; by Vincent Nolte, late of New Orleans. Translated from the German. Redfield.

It is not every day that we have the pleasure of reading the autobiography or confessions of a financier. Gentlemen of that calling, though what they do write is all of a very precious quality, dispensing treasure with the potentiality of a rub of Aladdin's lamp, powerful in the conduct of the world, setting up and dethroning empires, generally confine their compositions to the briefest technical formulas. Yet if we estimate the amount of brain-work which is performed before these smoothly-penned circulars and pithy bills of exchange are let loose upon the world, we may find that the intellectual operations which they originally involve are as extensive as in the prolific book manufactories of a James or a Dumas. The busy head of the great commercial speculator teems with the wants and necessities of all nations and races. There is not a force in political government or social movement which he must not take into his account. There is not a current on the ocean or in the air, a river penetrating the land or a mountain interposing a barrier, which he can afford to be ignorant of. The whole range of physical geography must be known to him; every item of scientific inquiry; and the more complex moral relations of men in states and society. The winds are his trade-winds, the ocean channels are his high-roads, which he must hit with accuracy or lose the profit of his adventure; he must watch for the unknown forces which lie hid in air and water, the secret recesses of nature, and the capabilities of art, ready to supersede his model ship, his steam engine or his railway. He must weigh the counsels of kings and emperors, and be cognizant of the whims and frivolities of their subjects—for fashion is no unimportant moving power in his enterprises. Though the great financier whom we are describing is not necessarily a merchant, his operations are, as it were, the quintessence of the pursuits of the whole mercantile world. When we look at the contingencies and vicissitudes to which his most prudent calculations are exposed, as in the outbreak of an earthquake, or a revolution destroying a city or a government, a declaration of war, or a higher edict of famine or pestilence, the transfer of trade by conquest or discovery or a new invention, it must be admitted that the lives of these great commercial regulators are at least as full of adventure as the intriguers and desperados to whom we commonly assign that sort of attraction. Any one who recalls the kind and degree of interest which were awakened by the sudden discovery of the California gold mines, in the calculations made of their probable influence upon the values of the world, may estimate one of the forces suddenly introduced, like a new planetary influence, into the settled order of the financial system. Then there are the personal shrewdness and sagacity necessary to carry on these affairs, in the selection of agents; the knowledge of human nature and character which calculates the probability of safety in entrusting an individual, to be exposed to a series of novel and complex influences, with the control of millions. These things are not ordinarily brought to the knowledge of society, for they must be conducted in secret, and be seen only now and then in great results. But the names of the magnates of the commercial world are still held in a kind of mysterious awe and admiration, common men and things deferring

> to the notes of hand
> Of Rothschild or the Barings.

Of this life, in its manifold movement and wide-spread relations, "in both hemispheres," during one of the most agitated periods of political action, embracing the whole career of Napoleon, we have an account in Mr. Nolte's reminiscences. Though never attaining to the position of a world-renowned banker or operator on his own account, he is sufficiently identified by his opportunities and enterprise as an agent in the schemes of others, to give his personal memoirs the flavour of a European interest.

At the age of seventy-four, in 1853, Vincent Nolte gives his history to the world. It covers a memorable period, both for England and America. In 1796, when Nolte was a young clerk in a counting-house at Leghorn, he got his first glimpse of Napoleon.

> I wanted to see the young hero, the man of the day, who, although not yet twenty-eight years of age, had made such havoc among the gray-beard commanders of the Austrian army, and could not make up my mind to stay nailed to my desk, copying news concerning oil, soap and Spanish liquorice, while this human phenomenon was to be seen in the near vicinity; for I have already stated that the grand ducal palace in which he quartered, was separated from our establishment only by the mayoralty, the *Palazzo della communita*. So, I managed to slip out of the house by stealth, and to advance a few steps to the corner of the street whose entrance is formed by the two palaces. Here a coach was in attendance for the French commander, and I stood by, waiting until he should come out. At length he appeared, surrounded by a number of officers. I saw before me a diminutive, youthful-looking man, in simple uniform; his complexion was pallid and of almost yellowish hue, and long, sleek, jet-black hair, like that of the *Talapouche* Indians of Florida, hung down over both ears. This was the victor of Arcola! While he was taking his place on the right hand seat in the carriage and waiting for his adjutant, I had a moment's opportunity to examine him with attention: around his mouth played a constant smile with which the rest of mankind had, evidently, nothing to do; for the cold, unsympathizing glance that looked out of his eyes, showed that the mind was busied elsewhere. Never did I see such a look! It was the dull gaze of a mummy, only that a certain ray of intelligence revealed the inner soul, yet gave but a feeble reflection of its light. Macbeth's words to the ghost of Banquo would almost have applied here: "there is no speculation in those eyes," had not what was already recorded and what afterwards transpired, unmistakeably shown the soul that burned behind that dull gaze. At last the coach was driven off—and an interval of seven years elapsed ere I again saw this remarkable man.

He sees him again in Paris, just installed in the new honours of the Empire, at his first review at the Place du Carrousel.

> I several times saw the great man of the day surrounded by a brilliant staff, and uniforms of every description, riding up and down through the ranks, then galloping swiftly by outside of the inner court-yard, in front of the ranks of cavalry ranged along there, amid the shout of *Vive l'Empereur*, until his horse suddenly stumbled and fell, and he rolled on the earth, holding the reins of the bridle fast in his hand, but leaped to his feet in a moment, before even a part of his general staff, who came dashing up at full speed, could yield him any assistance. The newspapers observed profound silence in regard to this occurrence; but I must confess that, as I witnessed it, a thought of its ominous character impressed me at once. I have often recollected it in the course of my life, but the remembrance struck me with greater force than ever, when I first heard Tallyrand's famous words, in relation to the unfortunate result of the expedition into Russia: "*C'est le commencement de la fin.*"

We have other notices of Napoleon, scattered through the book, in connection with the great banker, Ouvrard, but the most impressive mention of him is the last, when Nolte arrives from America to hear of the battle of Waterloo, and to walk over that empty field with the guide of the exiled commander. In New Orleans, which Nolte had just left, it would not be believed, he tells us, that Napoleon had fallen.

> As I afterwards learned, they went still farther in New Orleans, where they had always been fond of calling the Duke of Wellington *Vilain-ton*, when the news of the battle of June 18th was made known there, without any further particulars. Mr. Thierry, the talented but extremely Bonapartist editor of the French paper, *Courier de la Louisiane*, undertook to analyze this news, and to prove, by a series of logical conclusions, that it masked a disastrous defeat of the British army, and that Napoleon had undoubtedly achieved a brilliant triumph, which every good Frenchman was consequently bound to celebrate, without loss of time. Preparations were instantly made to comply with this suggestion, and that same evening busts of Napoleon, crowned with wreathes of laurel, were borne about in procession, surrounded by hundreds of torches, and several bands of music were engaged to play and sing national French airs and hymns. Indescribable was the feeling of these enthusiasts when, as I was afterwards told, they heard the real state of the case; yet my two French travelling companions gave me a very fair idea of this feeling when we, on the next day, neared the roads of Belle Isle, and took on board a French pilot from Loire. He was instantly laid hold of by these gentlemen, and overwhelmed with inquiries, if it were possible that the stupid nonsense from England about Napoleon's downfall could be true. The poor fellow had to make the sad reply, "Ah! it is only too true! his great courage has betrayed him!" "But where is he then?" was the next question. "Nobody can tell; they say that he has fled to Rochefort, with the intention of escaping to America." This was the beginning of a very animated conversation between the pilot and our friends, who had scarcely been in time to order the necessary ship manœuvres, until an oath or two, such as "damn these Frenchmen," from Captain Bailey, released him from their hands. On the banks of the Loire we everywhere saw the white flag of the Bourbons, and at length came to anchor, not far from Painbœuf.

These incidents do not cover all the period of Nolte's career, for he afterward became a friend of Lafayette, and a participator in some of the movements of the Revolution of 1830.

Nolte made his way upward, by his spirit and energy, to the confidence of the house of Hope & Co., of Amsterdam, and was sent by them, in 1805, to America, to negotiate a system of trade by which the silver accumulated in Mexico should be transferred to Europe. For this purpose he established himself at New Orleans, where he received the European consignments, sent by them to Vera Cruz, and received the specie in return; enjoying a monopoly of the business for his employers in Europe—who were to be traced back to royal parties in Spain and France—by the licenses for the trade with her colonies which he held from the Spanish government. This was an enormous business, which brought Nolte into a position of great importance, and the details of which introduce us to some of the chief financial men, on the Continent, of his time. It would be of value to trace some of these great speculations through their various ramifications, but this is so succinctly done by Nolte himself as to defy compression. In preference to that, or tracing his course through the various fortunes of his life, we may more profitably, in a brief notice, indicate to the reader the main sources of interest in a book which possesses so strong an American and general interest, that he must be compelled to read it for himself.

Much of its attraction depends upon Nolte's personal character, a bold, self-reliant speculator, fond of pleasure and excitement, courageous and generous, and withal an accomplished man in the arts and literature, with an inquisitive love of character, always ready to study men and manners—in the backwoods of America, or in the profligate civilization of Paris.

"Adventures," it is the motto of one of Disraeli's stories, "are to the adventurous." Somehow Nolte has this luck or instinct of adventure. He is always present on great emergencies. He is shipwrecked on the Atlantic and narrowly escapes with his life; he has a leg and arm broken by being thrown from his carriage and his horse; he is acclimated by the yellow fever and two or three duels at New Orleans; he is violently rocked in a flat boat by an earthquake on the Mississippi; he is a soldier in the conflict at the battle of New Orleans; the chum of Lafayette in his southern travels—beside a hundred adventures which belong to the curiosities of experience of a gentleman and financier. It would be impossible barely to glance at this wonderful man in all these relations—where, being himself the narrator, he maintains, as in duty bound, a most spirited part. The reader must be satisfied while we decimate the pleasant passages and anecdotes which we have pencilled for his entertainment.

Nolte arrived in America about the time of General Moreau's landing at New York. The General was entertained by one of those receptions which have probably now passed away with an imperfect stage of the metropolitan growth.

MOREAU'S RECEPTION IN NEW YORK.

> A few days after my arrival in the latter city, a rumour was circulated that a ship from Cadiz had entered the bay with the exiled General Moreau on board. It was not long before all the militia drums were heard in every part of the city, and their commander-in-chief, a lawyer by the name of Morton, went galloping about in all directions, on horseback, in the uniform of a general, followed by his adjutants, principally young law-students, as if he imagined that Moreau had also begun his career in the legal profession. At any rate, he dashed about, commanding and countermanding, and urging the greatest haste in the preparations everybody was making for a grand display in the long main street of the city, called Broadway, which extends to the public promenade designated as the Battery. It was at the latter point that the distinguished stranger was to land. His debarkation took place about an hour later. The general, clad in citizen's style, with a blue coat and pantaloons, mounted a horse prepared for him, amid music and the acclamations of the crowd, and rode up, surrounded by his staff of parti-coloured militia, along the main street to the City Hall. Each separate company of each and every battalion, wore their own peculiar and frequently extremely singular uniform, and it was impossible to look at the *ensemble* of this military assemblage in any other light than as a harlequin parade; but the officers of this remarkable body were in no slight degree proud of it, and when General Moreau had reached the City Hall, he was very gravely asked by General Morton what he really thought of the American troops? The general is said to have replied that he had never seen *such* soldiers in the whole course of his life! which somewhat ambiguous compliment was several times repeated to me, at the same time with the greatest seriousness, as something highly honourable to the American military.*
>
> Some American amateurs had got up a great concert on the same evening in the long saloon of the "City Hotel," at that time the largest public house in the place. General Moreau was invited to be present, and promised to comply. The street-corners were at once covered with large hand-bills, announcing in immense capitals that he would attend the concert. I could not deny myself the pleasure of getting a near view of this distinguished man, and so went to the musical entertainment. There was a great crowd present, but the most striking personage in the throng was by no means General Moreau, of whom everybody remarked that he did not look at all like a French general, because he simply wore a blue coat; but General Morton in his Washington uniform, with a blue coat and yellow facings, &c. The latter introduced to the general everyone who wanted to take a good stare at him, and the shaking of hands with ladies and gentlemen went on as if it never would end. At length I managed to force my way close up to these two great leaders, Morton the lawyer and militia hero, and the hero of Hohenlinden. Just as I got there, a quaker had himself introduced to the latter, and shaking him heartily by the hand, uttered the following words: "Glad to see you safe in America!—Pray, General—say, do you remember what was the price of cochineal when you left Cadiz?" The victor of Hohenlinden shrugged his shoulders and was unable to reply.

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* When Marshal Bertrand was, some years ago, visiting the northwestern portion of the United States, and had arrived at Buffalo, in the State of New York, a review of the citizen militia was held there in his honour; and the newspapers, on that occasion, revived the old anecdote of thirty years before, and put in his mouth the words I have just attributed to Moreau.

A good example of Nolte's liveliness, which is inexhaustible.

Here is an anecdote of

JOHN JACOB ASTOR.

> He was compelled, by a physical infirmity, to repair to Paris, where he could avail himself of the skilful assistance of Baron Dupuytren. The latter thoroughly restored him, and advised him to ride out every day. He frequently took occasion himself to accompany his patient on these rides. One day—and this anecdote I have from the Baron's own mouth—when riding, he appeared by no means disposed to converse; not a word could be got out of him: and at length Dupuytren declared, that he must be suffering from some secret pain or trouble, when he would not speak. He pressed him, and worried him, until finally Astor loosed his tongue—"Look ye! Baron!" he said; "How frightful this is! I have here, in the hands of my banker, at Paris, about 2,000,000 francs, and cannot manage, without great effort, to get more than 2 1-2 per cent. per annum on it. Now, this very day I have received a letter from my son in New York, informing me that there the best acceptances are at from 1 1-2 to 2 per cent. per month. Is it not enough to enrage a man?"

With a pendant from the life of

STEPHEN GIRARD.

> Girard also belonged to the list of the best American correspondents of the Barings, in London; and when one of the head partners of that house, Francis Baring, the second son of Lord Ashburton, visited Philadelphia, his birthplace, in the year 818, he called at the counting-room of Mr. Girard, whom he, however, did not find there at the time. Mr. Roberjeot, the already-mentioned oldest clerk in that establishment, told him, that if he wanted to see Mr. Girard himself, he must visit him early in the morning, at his large farm, in the neighbourhood of the city. Baring went to the place indicated, asked for Mr. Girard, and received the reply, "Yonder he stands!" They pointed out to him a small, low-set man, of about sixty, with gray hair, bareheaded, without coat or jacket, and in his shirt-sleeves, rolled up above the elbows, who stood with a hay-fork in his hand, helping to load hay on a farm-wagon. He said, "Is that Mr. Girard?" "Yes," they answered; whereupon he stepped up to him, and gave his name. "So, so!" remarked Girard; "then you are the son of the man that got married here? Well, now, I am very glad to see you, but I have no time to talk with you at present; it is harvest-time, and I have a great deal to do. There, walk around yonder a little, look at my cows, and get some of the folks to give you a glass of milk, for you can't get such milk in all London!" Mr. Girard was perfectly right. The London milk is notoriously the vilest beverage in the world that bears the name. Baring complied with this blunt invitation; and as he himself was an eccentric, and, consequently, liked eccentrics, he was wonderfully tickled with the thought of what a curious reception this was, for one of the heads of the first house in London to meet with, at the hands of one who stood at the head of the first house in America.

Nolte, among the other celebrities of his day, met with Fulton, whose steamboat, the *Clermont*, he saw launched on the Hudson, and of whom he gives this anecdote, in connection with a very important personage subsequently in Paris.

FULTON AND NAPOLEON.

> Fulton bethought himself of other projects, and at length perfected plans of certain machines which he offered to the Government, and which were adapted to the destruction, by sub-marine means, of the English squadron then blockading and annoying Cherbourg. These machines were to be sunken in the water, through which they would make their way, propelled by steam, to the keels of the hostile ships, and, there attaching themselves, explode and destroy the enemy. The plan was, according to custom, referred to a Committee of the War Ministry and the Engineer Corps, but regarded by them as scarcely worth the trouble of an investigation. The jealousy with which the French engineers have ever looked upon strangers is notorious. Besides this, the unsuccessful trial on the Seine worked greatly to Fulton's disadvantage. Gradually his impatience reached a point where it no longer knew any bounds. He stormed the Ministry, the Committee, never received any satisfactory answer, and at length, backed by the Ambassador Livingston's influence, repeatedly made his way to the presence of Napoleon. The latter was taken up with quite other things, and finally, at a court ball, expressed his displeasure at Fulton's headlong zeal in the following words to Livingston: "*Debarrassez-moi de ce fou d'Americain!*"—"Rid me of this fool of an American!"

The story of the battle of New Orleans is told with spirit, and Jackson's energy, in the style of Oliver Cromwell, is reflected from the whole of it. His expression, on taking the command and pushing for the English, was just in the manner of Old Noll, and should command the unqualified admiration of Carlyle: "I will smash them, so help me God!" The cotton bags which went to fill up the embankment were taken from a vessel lying in the river ready to sail, and belonged to Nolte, who, when the fight was all over, claimed compensation for the value destroyed. The interview with Jackson was very characteristic. Nolte, writing as the aggrieved party, does full justice to the humour of the trenchant hero. A little incident at the ball given on the occasion is equally characteristic: "Before supper, Jackson desired to look at the arrangements unaccompanied, and I was appointed to conduct him. One of the transparencies between the arcades bore the inscription, 'Jackson and Victory: they are but one.' The general looked at it, and turned about to me in a hail-fellow sort of way, saying, 'Why did you not write "Hickory and Victory: they are but one"?'"—with a ludicrous exhibition following, not all respectful to Madame la Generale.

Here is a good story of Lafayette's speech-making resources, in reply to addresses and harangues, on his grand tour, which may throw light on similar movements of great politicians at home and patriots from abroad.

LAFAYETTE SPEECH-MAKING.

> I could not refrain one day from asking him how he managed always to reply to the most silly and idealess speeches. "My friend," he answered, "it is not hard. I listen with great attention until the speaker drops something that pleases me, or that gives opportunity for a repartee, and then I think about my reply, and arrange it; but of all the rest I do not hear a syllable—it all blows over me."

And a happy method of the General's which

WORKS BOTH WAYS.

> But on other less important occasions his readiness and power in answering was really remarkable. At Baton Rouge, two young men were presented to him. The inevitable hand-shaking was the usual prelude to a short dialogue; but the young men stood mute before the general and gazed at him silently. At length he asked one of them, "Are you married?" "Yes, sir," was the answer. "Happy man," quoth the general. He then put the same question to the other, "and you, sir, are you married?" "No, sir," was the answer; "I am a bachelor." "Lucky dog!" said the general.

A compliment of Lafayette, in narrating his introduction to the House of Representatives,

TO HENRY CLAY.

> The Marquis afterwards told me, that although he had witnessed very many assemblies in his own country, never had he received such an impression as from this one; and that he had never been so thoroughly moved by the eloquence of any man, not even by that of Mirabeau, as by the clear and spirited ring of the voice of Henry Clay. "It was," he said, "the voice of a nation, making itself heard by the mouth of a great man."

Here is a curious illustration of the popular estimate of

NEW ORLEANS IN 1806.

> What notions were entertained, in the northern part of the Union, of such a community as made up the population of New Orleans, is clearly conveyed by an anecdote of my friend, Mr. M. Amory, of Boston, whose newly-established house, under the firm of Amory & Callender, had received the cargo of Schleswig linens sent from Europe, and then held it in charge for me. Just as he was on the point of starting from Boston for New Orleans he had seen in the newspapers an advertisement of a ship about to sail direct to the latter port, and then looking for passengers and freight. Amory called upon the owner to recommend to him his young house as consignee. The owner told him in confidence that he had not at all intended to send his ship to New Orleans, but that he had published the advertisement only for the purpose of discovering among the passengers who would apply for berths, a rascal who had swindled his brother of a considerable sum of money. "For," added the owner, "I consider it probable that he will try to leave for New Orleans, which, as everybody knows, is a regular rendezvous for all sorts of rogues and rabble."

Of the numerous miscellaneous anecdotes enlivening the work, this is a striking incident of the resources of Napoleon's banker.

OUVRARD IN PRISON.

> In the spring of 1809, in one of Napoleon's fits of ill humour, he had been shut up for several weeks at Vincennes, and denied the use of pen, paper and ink, and even of books, during the whole of that time. At the dinner-table, upon the occasion I am now alluding to, Mr. Labouchere asked him how, with such a restless disposition as his, he had managed to pass the time, under such circumstances. Without stopping to think long about his reply, he answered, that what had really puzzled him was to find something to occupy his mind, and, at the same time, some exercise for his body, between four bare walls. "At length I hit upon the right plan," said he; "happening to thrust my hand into one of my coat pockets, I there found a packet of pins. I at once took them out, and, counting them carefully, discovered, like Leporello, in Don Joan, the number to be 1,003. I thereupon took the whole quantity in my hand, and, flinging them around, scattered them into all quarters of the room. I then began the task of picking them up again, until I could produce exactly the same number I held at first. Each time, three, four, five, or even more were missing. These I searched for untiringly until they were found; and many a time have I spent a whole hour in conjecturing where they could have fallen; and then I would pry into every cranny, chink, and hole in the walls, or on the paved floor, and in this way I procured a healthful and uninterrupted course of bodily and mental exercise."

For the lovers of the curiosities of fortune, here is a singular story of

THE LOSS OF THE ALBION.

> My friend Adam Hodgson, of whom I have often spoken, had visited the United States, and returned in the *Albion*, Captain Williams. The ship was the best of packets; the Captain the best sailor, and the most agreeable man in the world, and Mr. Hodgson was so delighted, that as a souvenir, he sent Captain Williams a splendid copy of Falconer's Shipwreck. The Captain thanked him, but his countenance fell as he said, "I wish you had chosen some other book. I have never seen this but with a feeling of painful recollection of my poor father, who was lost at sea, and I have always had a presentiment that the same fate would be my own." One year after, the ship, her master, crew, and passengers, with one or two exceptions, were lost on the coast of Kildare. One of these exceptions was a consumptive Philadelphian named Evans, who had never left his berth since he got on board. He was torn by the waves from the shattered ship, and borne towards the rocks upon the shore, passed twenty-two hours in the water, and was found at last nearly naked. Yet two years ago, he was living and in good health.

We might readily multiply illustrations of this kind, of life and character, from the thickly-sown pages of Nolte. He is an acute observer always, and has had most extraordinary opportunities for his varied narrative, not only in what he has seen, but in what he has heard in those high resorts of social intelligence, the dinner tables of the first class of commercial men. His style is animated and to the point, not pottering over the subject, but striking directly at the heart of it. Published at a distance in German, it probably speaks with more freedom of American celebrities, than the writer would have adopted if writing in English on the spot, and it no doubt has occasional defects in accuracy, from the length of time passed away, with some indifference in certain cases and prejudice in others. We are not prepared to endorse its scandal or severe judgments of American public characters. These we leave to the columns of the daily press, where the battle will be fought with some eagerness, judging by the interest which the announcement of the book, and a few anticipatory passages from it, have already excited. Nor would we defend the good taste and propriety of every page of it; but as a reflection of real life, a book stamped with a strong personal character, and filled with unique details of a large experience of private and public interest, we unhesitatingly call attention to it as one of the most noteworthy productions of the day.

Chestnut Wood. A Tale, by Liele Linden. In 2 vols. D. Appleton & Co.

Chestnut Wood is a country-seat near Sleepy Hollow, owned and occupied by Mr. Atherton, a man of stern but not unkind disposition. The better feelings of his heart are brought into action by the circumstances of his young granddaughter, Sybil, the heroine of the tale, who is thrown, by the death of her mother at a farm-house in the vicinity, where she has been rescued from exposure on the road, upon his protection. The father of Sybil, as may be inferred from the fate of her mother, is a worthless scoundrel, who endeavours, with the help of associates as worthless as himself to get possession of the child. They succeed in carrying her off, and concealing her in New York, where they employ her as an unconscious agent in the circulation of counterfeit money. She escapes from the wardship of an old misshapen hag, Moll, and is brought back to her home at Chestnut Wood, where, however, she is still subject to occasional molestations from the same source.

The love plot is independent of these circumstances, and after a due share of a troubled course runs smooth at the last chapter.

One of the pleasantest characters in the book is Jerry Goldsmith, a Yankee Caleb Quotem, ready to turn his hand to anything, and more profuse in promise than performance. He becomes a sort of agent of Mr. Atherton's, and, under his strict rule, loses in eccentricity and gains in efficiency. The village clergyman, over whom the well-known potentiality of Sleepy Hollow seems to had full effect, a kind and well-meaning man, but one who has well nigh "rusted out" by inaction, is occasionally introduced, and generally with good dramatic effect.

An humble dependant of the lordly Chestnut Wood, an old superannuated negro woman, is very happily portrayed, and some of the scenes in which she figures have some genuine pathos.

The story fills two thick volumes, and might have been condensed with advantage. This diffuseness, however, seems to be not only a characteristic of lady writers, but also a quality of success with lady readers.

MISCELLANEOUS CLIPPINGS.

The Power of Silence.—A good woman in New Jersey was sadly annoyed by a termagant neighbour, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added sound common sense to his other good qualities. Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbour's lips, gently snap the tongs, *without uttering a word.*

A day or two afterwards the good woman came again to her pastor with a bright and laughing face, to communicate the effects of this new antidote for scolding. Her troubler had visited her, and, as usual, commenced her tirade. Snap, went the tongs. Another volley. Snap. Another still. Snap. "Why don't you speak?" said the termagant, more enraged. Snap. "Speak," said she. Snap. "Do speak; I shall split if you don't speak!" And away she went, cured of her malady by the magic power of silence.

It is hard work fighting a Quaker. It is poor work scolding a deaf man. It is profitless work beating the air. One-sided controversies do not last long, and generally end in victory for the silent party.

George Wilson.—A few years since, as Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary appearance, but whose fine intelligent eye fixed the attention of a gentleman, as the boy inquired, "Sir, can you tell me of a man who would like a boy to work for him, and would learn him to read? "Whose boy are you, and where do you live?" "I have no parents," was the reply, "have just run away from the work-house because they would not teach me to read." The gentleman made arrangements with the authority of the town, and took the boy into his own family. There he learned to read. Nor was this all. He soon acquired the esteem of his new associates, by faithfulness and honesty. He was allowed the use of his friend's library, and made rapid progress in the acquisition of knowledge. It became necessary, after a while, that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet-maker in the neighbourhood. There the same integrity won for him the favour of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of the shop, where he devoted his leisure time to his favourite pursuits. Here he made large attainments in mathematics, in the French language, and other branches. After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go France.

"Go to France!" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation—"for what?"

"Ask Mr. Gallaudet to tea, to-morrow evening," continued George, "and I will explain."

His kind friend was invited accordingly. At tea time the apprentice presented himself with his manuscripts, in English and French, and explained his singular intention to go to France.

"In the time of Napoleon," said he, "a prize was offered by the French Government for the simplest rule of measuring plane surfaces, of whatever outline. The prize has never been awarded, and that method I have discovered."

He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished him with the means of defraying his expenses, and with letters of introduction to the Hon. Lewis Cass, then our Minister to the Court of France. He was introduced to Louis Phillippe, and in the presence of the King and nobles, and plenipotentiaries, this American youth demonstrated his problem, and received the plaudits of the Court. He received the prize, which he had clearly won, besides valuable presents from the King.

He then took letters of introduction, and proceeded to the Court of St. James, and took up a similar prize, offered by the Royal Society, and returned to the United States. Here he was preparing to secure the benefit of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at London, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and is now Professor of Mathematics in the Royal College under the special protection of the Autocrat of all the Russias!

Oyster Life.—An imaginative naturalist has pictured the life of an oyster as one of the happiest of destinies. He has described him as carefully lodged in a dwelling of pearl, fed with the rich produce of the swelling tides, growing delicately corpulent with luxuries which he receives by the mere trouble of opening his mouth, soothed to slumber by the gentle ripple of the waves that roll above and around him, and cheered amid the intervals of his almost continuous dreams by the consideration that his death even is to be glorious as that of the white bull sacrificed to Jove, or the tender virgin who saved her country by her passage down the throat of the Minotaur. Faint ideas of discomfort are suggested by such traditions as those of the "Oyster crossed in love;" but on the whole, the lot of the oyster is a glorious one. He swims in a sensuous paradise until the crash of the oyster-knife comes thundering in to put an end to his life; and then he lies white, succulent, and resigned, ready to be offered up an unresisting sacrifice to the gastronomic sensibilities of some refined palate.

Old Letters.—No two words could well be brought together, out of which a more pregnant meaning might be gleaned, than the above. Old letters! the very intonation of our voice as we utter them startles us. They summon up anew the long silent echoes of sounds heard only in that once world of youth—a chaos now—out of which we have passed; till, rising boldly before us in this our later sphere, like severe rebuking spectres, come all buried joys, dead loves, sworn and forsworn friendship and irreconcilable hates. Drag yonder chest from among the cobwebs that have gathered about it for thirty mortal years: take down the rusted key from the nail where it has hung so long. Does it grate and jar in the unused lock? What of that? The sound is significant in perfect unison with the tone that shall vibrate through the heart's most secret chords when the mournful lid is lifted, and the indwelling spirit invoked, and the hollow sepulchre laid bare. But courage! raise the groaning lid, and dive beneath the accumulated rubbish for the long-hoarded and long-neglected packet. Lay out, one by one before you, the motley muster-roll that holds in record the startling fictions of a life. Pah! a smell as of damp mould hangs about it like a charnel. A brave hand is needed to unloose the string; the knot resists, as though it felt the mercy of delay. But old men lack patience, and so you cut the Gordian knot. Now look as in a mirror, and behold.—*Chamber's Journal.*

The Milk Tree.—What most interested us, however, were several large logs of the masseranduba, or milk tree. On our way through the forest we had seen some trunks much notched by persons who had been extracting the milk. It is one of the noblest trees of the forest, rising with a straight stem to an enormous height. The timber is very hard, fine-grained and durable, and is valuable for works which are much exposed to the weather. The fruit is eatable and very good, the size of a small apple, and full of a rich and very juicy pulp. But strangest of all is the vegetable milk, which exudes in abundance when the bark is cut. It has about the consistence of thick cream, and, but for a very slight peculiar taste, could scarcely be distinguished from the genuine product of the cow. Mr. Leavens ordered a man to tap some logs that had lain nearly a month in the yard. He cut several notches in the bark with an axe, and in a minute the rich sap was running out in great quantities. It was collected in a basin, diluted with water, strained, and brought up at tea-time and at breakfast next morning. The peculiar flavour of the milk seemed rather to improve the quality of the tea, and gave it as good a colour as rich cream. In coffee it is equally good. Mr. Leavens informed us that he had made a custard of it, and that, though it had a curious dark colour, it was very well tasted. The milk is used for glue, and is said to be as durable as that made use of by carpenters. As a specimen of its capabilities in this line, Mr. Leavens showed us a violin he had made, the belly-board of which formed of two pieces, he had glued together with it applied fresh from the tree, without any preparation. It had been done two years. The instrument had been in constant use; and the joint was now perfectly good and sound throughout its whole length. As the milk hardens by exposure to air, it becomes a very tough, slightly elastic substance, much resembling gutta-percha; but, not having the property of being softened by hot water, is not likely to become so extensively useful as that article.—*Wallace's Travels on the Amazon.*

GLEANINGS FROM FOREIGN EXCHANGES.

Epitaph of Peter the Great.—"Here lieth all that could die of a man immortal, Peter Alexiowitz; it is almost superfluous to add, Great Emperor of Russia! a title which, instead of adding to his glory, became glorious by his wearing it. Let antiquity be dumb, nor boast her Alexander or her Caesar. How easy was victory to leaders who were followed by heroes! and whose soldiers felt a noble disdain at being thought less vigilant than their generals! But he who in this place first knew rest, found subjects base and inactive, unwarlike, unlearned, untractable! neither covetous of fame, nor fearless of danger; creatures with the name of men, but with qualities rather brutal than rational. Yet, even these he polished from their native ruggedness; and, breaking out like a new sun to illuminate the minds of the people, dispelled their night of hereditary darkness, and, by force of his invincible influence, taught them to conquer even the conquerors of Germany. Other princes have commanded victorious armies; this commander created them. Blush, oh art! at a hero who owed thee nothing! Exult, oh nature! for thine was this prodigy." The above is the epitaph placed by the Empress Catherine of Russia on the monument erected to the memory of her husband, Peter the the Great, whom she survived some years, and is thus rendered into our language by Mottley.

Death of Mrs. Southey.—Caroline Southey, widow of Robert Southey, the Poet Laureate, died on the 20th inst., at Buckland, near Lymington. She was a daughter of the Rev. Dr. Bowles, a canon of Salisbury Cathedral, and was highly graced with intellectual accomplishments. She was married to Dr. Southey in 1839, about a year and a half after the death of his first wife, Edith Fricker, to whom he was united on the day he left England for a six months' sojourn at Lisbon. The Rev. C. C. Southey, vicar of Ardleigh, in his "Life and Letters" of his father, says, "When the day was fixed for the travellers (Southey and Hill) to depart, my father fixed that also for his wedding day; and on the 14th of November, 1795, was united at Radcliffe church, Bristol, to Edith Fricker. Immediately after the ceremony they parted. My mother wore her wedding ring hung round her neck and preserved her maiden name until the report of the marriage had spread abroad."

Singular Circumstance.—Twenty-two years ago a marriage took place in this city, which from some cause or other was invalidated, and the parties separated. The lady went to India and married the officer, who subsequently rose to the rank of a general in the army, and on his death bequeathed to his widow a large fortune. The gentleman also married, but about a year since his wife, on discovering various old love-letters, &c. in his possession, proposed to burn them; but, fortunately, as will be seen, did not do so. In due course of time the first wife died, and left to him who had once been her husband no less than £20,000, stating that he would be enabled to prove his identity by the documents in his possession. The fortunate heir, who resides in this city, was soon found, and his claim duly established; and he has, we believe, received the legacy of his "first love," to the comfort and delight we presume of his "second."—*Bristol Mirror.*

Majesty in Disguise.—We find the following in a Bordeaux journal the *Courrier de la Gironde*, of the 22nd:—"The scene which follows took place last night at about eleven o'clock in the garden of the Hotel de Ville. A young soldier of the 11th regiment was walking up and down as sentry at the foot of the steps leading to the entrance of the building. Suddenly a door opened, and a man issued on the steps, enjoying the odour of the flowers and the cool air of the night. He soon drew near the soldier, and began to speak to him about his position in the army. The soldier stated that he was rather disappointed. He had, he said, embraced with ardour the profession of arms, but his wish to get into the cavalry, and in particular into the lancers, had been disappointed, though he had made many applications for the change. 'Do not despair,' said the person who had accosted him; 'apply again, I will you aid you, and perhaps we may in the end succeed. What is your name?' 'Riou, grenadier of the 1st battalion of the 11th Regiment of the line,' said the soldier. After marking down the name in his pocket book, the stranger was going away, when a ray of the moon fell on his features. The soldier recognized his Sovereign. 'The Emperor,' cried he, 'Vive l'Empereur!'"

Italian "Image Men."—I cannot abstain from acknowledging the debt we owe to the poor "image men" who wander through our streets; for I have no hesitation in saying that they have done more to improve the general taste, to place copies of known sculpture within the reach of all, and to familiarise the eye of the English public with what is good, than any school (which a few only can attend), than any gallery (which the working classes seldom use), or any situation in the country; and when we recollect that English art paraded (without shame) through the streets was confined to cats with moving heads, green parrots, wooden lambs covered with cotton wool, or (if the figure of a man was attempted) a course boor holding an equally vulgar pot of beer we may feel grateful for the change, so unostentatiously brought about by these humble foreigners.—*Correspondent of The Builder.*

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THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

SCHOOLS.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12–3m

EDUCATION by an Oxford Graduate.—Mr. CHARLES D. MORRIS, M. A., late Fellow of Oriel College, Oxford, and First-class man in 1849, will re-open his select school on Monday, Sept. 4, at his house, 282 Fourth avenue, opposite Calvary church.

As the number of boys taken is limited to fifteen, and the advantages offered are believed to be considerable, an early application for admission is necessary. Circulars or a personal interview may be obtained by application as above.

Reference is kindly permitted to the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, R. B. Minturn, Esq., R. C. Goodhue, Esq., J. H Swift, Esq., Chas. King, Esq., Pres. Col. College, &c. au12–4t$

WANTED, at St. Timothy's Hall, Catonsville, Maryland, a competent teacher of the Latin and Greek languages, an unmarried man, to reside in the family, and assist in the discipline of the Institution. A communicant of the Prot. Episcopal Church preferred. Salary liberal. Address postpaid,
au12–4t L. VAN BOKKELEN, Rector.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30	per quarter.
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

MISS HAINES begs respectfully to give notice to her friends and the public that her school, No. 10 Gramercy Park, will re-open on Thursday, September 14.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co., No. 252 Broadway, or at Messrs. Doremus & Nixon, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence.

New York, July 5, 1854–jy15–8t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm. M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King,
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,
Theodore Martine,
Phineas T. Barnum,
Robert C. Bell,
John R. Briggs,
Charles A. Jarvis,
John A. Kennedy,
Jerome B. Fitzgerald,
Isaac V. Fowler,
William Okell,
Nathan'l P. Freeman,
Charles T. Cromwell,
Philip H. Williams,
Solomon Kipp,
John T. Bruce,
Henry Quackenboss,
Andre Froment,
Samuel F. Whiting,
George Gilfillan,
John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola.
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson.
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt.
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,
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Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
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John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
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HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its offiicers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

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JOHN HOPPER, Agent and Solicitor, New York.
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Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
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2d " " RICHARD KIPLING, 32 Maiden Lane.
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Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

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WANTED—A YOUNG MAN, to conduct a Parochial School. He must be qualified to teach English classics, and officiate as Organist in a country church. An eligible situation is here offered, with competent remuneration. Address the Rev. Jas. A. Harrell, Frederick City, Md. au5–4t

A CLERGYMAN who has had some experience in teaching is open to an engagement as Classical Teacher in some institute in the vicinity of New York Apply to the Rev. E. M Johnson, Brooklyn, L. I., or the Rev. R. Johnson, D. D., Theological Seminary, N. Y.
Aug. 5–tf

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c., sold at the lowest prices. au5–6m

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

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MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

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PIANO FORTE MANUFACTORY AND WARE-ROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
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PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an. a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, }
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mar18-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

DENTISTS.

I. JARVIS, DENTIST, No. 437 Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. 341 Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24–2m] R. PATON.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 98 Maiden Lane.

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

Perilous Position of St. Petersburg.—It is melancholy to contemplate the constant danger in which this brilliant capital is placed. If Mr. Kohl's picture is not overcharged, the occurrence of a strong westerly wind and high water, just at the breaking up of the ice, would at any time suffice to occasion an inundation sufficient to drown the whole population, and to convert the entire city with all its sumptuous palaces into a chaotic mass of ruins. The Gulf of Finland runs to a point as it appproaches the mouth of the Neva, where the most violent gales are always those from the west; so that the mass of waters on such occasions is always forcibly impelled towards the city. The islands forming the Delta of the Neva, on which St. Petersburg stands, are extremely low and flat, and the highest point in the city is probably not more than twelve or fourteen feet above the average level of the sea. A rise of fifteen feet is therefore enough to place all St. Petersburg under water, and a rise of thirty feet is enough to drown almost every human being in the place. The poor inhabitants are therefore in constant danger of destruction, and can never be certain that the 500,000 of them may not, within the next twenty-four hours, be washed out of their houses like so many drowned rats. To say the truth, the subject ought hardly to be spoken of with levity; for the danger is too imminent, and the reflection often makes many hearts quake in St. Petersburg. The only hope of this apparently doomed city is that the three circumstances may never occur simultaneously, viz., high water, the breaking up of the ice, and a gale of wind from the west. There are so many points of the compass for the wind to choose among, that it would seem perverse in the extreme to select the west at so critical a moment; nevertheless, the wind does blow very often from the west during spring, and the ice floating in the Neva and the Gulf of Finland, is of a bulk amply sufficient to oppose a formidable obstacle to the water in the upper part of the river. Had the ancient sages in Okhta kept meteorological records, one might perhaps be able to calculate how often in a thousand years, or in ten thousand years, such a flood as we are here supposing might be likely to occur. As it is, the world need not be at all surprised to read in the newspapers one of these days, that St. Petersburg, after rising like a bright meteor from the swamps of Finland, has as suddenly been extinguished in them like a mere will-o'-the-wisp. May heaven protect the city!—*Foreign Quarterly Review.*

DIED,

On the 1st of August, after a few hours' illness, Elizabeth C. McFarlan, of New York. She died at Utica, N. Y., while on her return home from Niagara.

Those who knew the deceased, and there are many such in Philadelphia as well as in her native city, need no testimony as regards her Christian character. To those who know her not, this notice may suffice to tell, that in her God gathered to Himself one full of simplicity, good sense and fervent piety. If the sorrow of those who lament her loss be any index of her worth, she was *very worthy*; and perhaps the best tribute that can be paid to her memory, is the sad conviction pervading the hearts of her family and friends, that her death is a calamity that admits of no earthly remedy. She died calmly, hopefully, and without suffering. May God give us all grace to live her life, and die her holy, happy death. H. J. M.

In Johnstown, on the 9th inst., James W. Miller, M. D., in the 69th year of his age.

Dr. Miller was the oldest physician in Johnstown. For a number of years prior to his death, he had been Senior Warden of St. John's church, and also President of Montgomery county Bank. He was a man of strong mind, a firm friend, and has gone, there is reason to believe, to reap a Christian's reward.

At New Rochelle, on Sunday evening the 13th inst., Isabella, youngest daughter of Lawrence Davenport.

At Yonkers, Westchester county, on the morning of the 15th, Charles Howard, only son of Charles H. and Sarah E. Clayton, aged 3 years 10 months.

At Racine, Wisconsin, on the 4th of August, Mrs. Mary Ketchum Page, wife of Dr. Edwin A. C. Page, and daughter of the late John Young, Esq., of Perth Amboy, N. J.

By the death of this estimable lady, many hearts are made sad. Deeply endeared to all her kindred and connexions, her sudden departure from this world has made a void, the gloom of which requires all the consolations of religion to relieve.

Her good sense, her affable manners, her cheerful piety, her deep interest in the welfare of that Church of which she was a member, rendered her a valuable acquisition to society, and especially to the congregation of St. Luke's parish in Racine. Though a resident of that city but for a short period, she won the attachment of many fond friends, to whom the memory of her virtues will be ever most dear

If tender solicitude for her in her illness, if devoted attention, if the affectionate discharge of every needed office and duty, if medical skill and kindness, could have been of avail, she had not died. But He who ordereth all things in heaven and earth, has seen fit to take her away in His own good time, and we must feel and own, though with many tears, that it is right. N.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his church publication office. tf

Change of Appointments.—Bishop Wainwright has deemed it expedient to make a change in his appointment at Plattsburgh and Champlain, in order to have his visitation coincide with the stated meetings of the Albany Bible and Common Prayer Book Society and the Northern Clerical Convocation. He purposes, God willing, to be at Plattsburgh on Tuesday, Sept. 12th, and to consecrate the church at Champlain on Wednesday, Sept 13.

Nashotah Mission.—The next annual term of this institution "The Theological Seminary of the Northwest," will open on Oct. 2d, 1854. Candidates for Holy Orders will find superior advantages for the study of Theology. Azel D. Cole, President.

Delafield, Wis., Aug. 1, 1854.

St. John the Evangelist's free church holds services in the Lecture-room of the Bleecker Buildings, Bleecker, corner Morton street. Sunday Mornings 10½; Evenings 7¾. Sunday-school 9 A.M., 2½ P.M.

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents, 37th street near Broadway, will be open for a third service during the summer, at 8 P. M. on Sunday evenings. jy15–1m

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P M. Rev. T. Towell, Minister.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday collections, W. N. Y.: Christ ch, Manlius, $1 40; St. Paul's, Buffalo, $43 42; Trinity, Watertown, $25 05; Christ, Pittsford, $2; St. Mark's, Penn Yann, $3 50; Christ, Albion, $4 30; Zion, Fulton, $4; Trinity, Utica, $10 43; St. Luke's, Rochester, 20; church of the Evangelists, Oswego, $5; Christ, Binghampton, $10 50; St Thomas, Bath, $5; St. John's, Canandaigua, $16; Zion, Rome, 11; St. Paul's, Oxford, $15; Christ, Oswego, $17; St. Peters chapel, Geneva, $5; St. Stephen's, New Hartford, $7 47; St. Paul's, Owego, $3; St. James, Syracuse, $5; Christ, Albion, $1; Grace, Waterloo, $6 32; Zion, W. Avon, $3; St. Michaels, Geneseo, $9 90; Zion, Palmyra, $12; Zion, McLean, $2; a communicant of Trinity, Geneva, $1; Trinity, Warsaw, $2 13; St. Lukes, Harpersville, $2 30; St. Andrews, Bradford, $1 25; Trinity, Fredonia, $5 51; St. Marks, Candor, $1; St. Paul's, Syracuse, $13 41; St. Peters, Dansville, $5 98;—$280 87.

Annual bequest of Hanford Smith, Esq., deceased, by S. Traitoute, Esq., Treas., $226 66. St. Paul's, East Chester, Rev W. S. Coffee, $1; St. John's, Waterbury, Conn., Rev. Jacob L. Clark, D.D., $45; Trinity ch. and Trinity S. S., Plattsburgh, Rev. J. H. Coit, $6; St. Paul's, Waddington, N. Y., Rev. L. A. Barrows, $3. Whole total $562 54.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday collections, W. N. Y.: Christ church, Manlius, $1 40; Christ, Guilford, $1 23; St. Peter's, Bainbridge, $4; Christ, Binghampton, $10 50; St. Thomas, Bath, $3;—$20 13.

Grace ch., Brooklyn Heights, Rev. F. Vinton, D.D., $14 70; Grace, Middletown, N. Y., $3.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

Charity, by Messrs. S. & S. $10; a lady $3.

Donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

A. Walker, ann, $2; don, thro' H. W. Ford, $1; collection in box at the church of the Holy Comforter, for books, $18 42; S. B. Caldwell, ann'54, $5; S S of Gen. Theol Seminary, $8 75; total $35 17.

E. M. DUNCAN, Treasurer, 114 Wall street.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt of the following:

Grace ch, Brooklyn, L. I., thro' T. N. Stanford, $25; an individual of St. John's ch, Hartford, Ct., $5; a friend $7; S, West Troy, $10; thank-offering for recovery from sickness (½), per Rev. J. R. Keech, $2 50; a few children of Trinity ch, New Rochelle, $1; Trinity, Portsmouth, Va., $5; St. Stephen's, Middlebury, Vt., $3; Christ ch, Hudson, $1; a Lady, N. Y. city, $2; H. $2 50; S S, Grace ch, Waterford, N. Y., $5; St. John's, (½) Hartford, Conn, $50; Ladies' mis'y as'n, St. John's, Portsmouth, N. H., $20; E. N. $20; S S Zion ch, Mc Lean, W. N. Y., 68 cts.; Rev. G. L. Foote, W. N. Y. $1; Christ ch, Binghamton, W. N. Y. $5; 'Rector,' W. N. Y. $3; a communicant (½) Trinity, Geneva, W. N. Y. $3.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, July 31, 1854.

Advertisements.

CLASSICAL FRENCH AND ENGLISH SCHOOL, No. 859 Broadway (west side—second door above 17th street). The Classical, English and Junior Departments of my school will be opened on Monday, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19–8t] GEORGE C. ANTHON.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.
24 East 22d street. au19–8t

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19–1y

MRS. MEARS respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19–8t$

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–3m

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

CROTON MILLS, 201 Cherry street, corner of Pike street, New York.

At this establishment is manufactured Croton (Extra Genessee), SELF-RAISING, and Graham Flour, Rye and Buckwheat Flour, White and Yellow Indian Meal, Wheaten Grits, Hominy, Macaroni, Vermicelli, and FARINA.

The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.

N. B. The proprietors would call special attention to their *Farina*. It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert*, and nothing to exceed it for invalids and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19–3m

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19–1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15–1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10–3m

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1–1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1–1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in a superior manner.

Gents' Furnishing Goods je3–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have some thing durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.

"I concur in the above.—Elbert S. Porter, Pastor of the church."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.

All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11–1y BARRETT, NEPHEWS & CO.

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. je17–1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20–1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.

W. C. VANDEWATER. R. HEASLEY.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.

m11–1y BOUGHTON & KNAPP, 19 Courtlandt street.

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk appliqué and Chantilly lace mantles at from $6 upwards. GEO. BRODIE,

my20–3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.

Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1–6m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks t those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5–1y No. 120 Bleecker street corner Wooster street

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)

Fred'k A. Gunn. [sept17–1y] James R. Quin.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

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Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

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This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

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Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

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INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

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An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.

my13–3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

m11–1y JOSEPH CAHN, 58 Dey street, New York.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3–1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24–3m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

PUBLICATIONS.

PUBLISHED THIS DAY—A new work by C. B. Tayler—LEGENDS AND RECORDS. By the author of 'Thankfulness,' 'Records of a Good Man's Life,' 'Lady Mary,' 'Margaret,' 'Truth,' and 'Earnestness,' &c., &c. 75 cents.

"The productions of C. B. Tayler have become familiar household companions to many thousands of families, both in England and America. The announcement of a new volume by the author of 'Margaret,' 'Thankfulness,' 'Earnestness,' and 'Records of a Good Man's Life,' cannot but meet with a welcome reception—his former works have passed through several editions in this country, and are still extensively read. Their attractive style, combining edification, instruction, and the inculcation of sound moral principles, render them worthy of a place amongst the standard works of every family library." STANFORD & SWORDS,

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Just Published—SCRIPTURE HISTORIES FOR LITTLE CHILDREN. By the author of "Mamma's Bible Stories." Illustrated with sixteen beautiful engravings by Gilbert. 1 vol. square 12mo. 75 cents.

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For those little prattlers of the nursery who cannot read, the style of the book has been rendered so simple that they may understand it when read to them by another.

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Publishers of Books for the Young.

☞ The book will be sent by mail, free, upon receiving the price in postage stamps. au19–3t

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au5–3t 23 Park Row, New York.

EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5–1y

WILL BE PUBLISHED on the 1st of August, THE CABIN BOY'S STORY. A Semi-Nautical Romance of intense interest, by the Author of the "Pirate Doctor," the "Lawyer's Story," the "Old Doctor," &c., &.,

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